

Concordia University St. Paul
DigitalCommons@CSP

CUP Ed.D. Dissertations

Concordia University Portland Graduate
Research

Summer 6-13-2018

Financial Crisis in Catholic Education: An Evaluation Study of Three Alternative Funding Models.

Crystal Taylor
Concordia University - Portland, crysgrho81@gmail.com

Follow this and additional works at: https://digitalcommons.csp.edu/cup_commons_grad_edd

 Part of the [Education Commons](#)

Recommended Citation

Taylor, C. (2018). *Financial Crisis in Catholic Education: An Evaluation Study of Three Alternative Funding Models*. (Thesis, Concordia University, St. Paul). Retrieved from https://digitalcommons.csp.edu/cup_commons_grad_edd/196

This Dissertation is brought to you for free and open access by the Concordia University Portland Graduate Research at DigitalCommons@CSP. It has been accepted for inclusion in CUP Ed.D. Dissertations by an authorized administrator of DigitalCommons@CSP. For more information, please contact digitalcommons@csp.edu.

Summer 6-13-2018

Financial Crisis in Catholic Education: An Evaluation Study of Three Alternative Funding Models.

Crystal Taylor

Concordia University - Portland

Follow this and additional works at: <https://commons.cu-portland.edu/edudissertations>



Part of the [Education Commons](#)

CU Commons Citation

Taylor, Crystal, "Financial Crisis in Catholic Education: An Evaluation Study of Three Alternative Funding Models." (2018). *Ed.D. Dissertations*. 142.

<https://commons.cu-portland.edu/edudissertations/142>

This Open Access Dissertation is brought to you for free and open access by the Graduate Theses & Dissertations at CU Commons. It has been accepted for inclusion in Ed.D. Dissertations by an authorized administrator of CU Commons. For more information, please contact libraryadmin@cu-portland.edu.

Concordia University–Portland

College of Education

Doctorate of Education Program

WE, THE UNDERSIGNED MEMBERS OF THE DISSERTATION COMMITTEE
CERTIFY THAT WE HAVE READ AND APPROVE THE DISSERTATION OF

Crystal Ramon Taylor

CANDIDATE FOR THE DEGREE OF DOCTOR OF EDUCATION

Sally Evans, Ed.D., Faculty Chair Dissertation Committee

Becky Copper, Ed.D., Content Specialist

Jeanette Amayo, Ed.D., Content Reader

ACCEPTED BY

Joe Mannion, Ed.D.
Provost, Concordia University, Portland

Sheryl Reinisch, Ed.D.
Dean, College of Education, Concordia University, Portland

Marty A. Bullis, Ph.D.
Director of Doctoral Studies, Concordia University, Portland

Financial Crisis in Catholic Education:
An Evaluation Study of Three Alternative Funding Models.

Crystal Ramon Taylor
Concordia University–Portland
College of Education

Dissertation submitted to the Faculty of the College of Education
in partial fulfillment of the requirement for the degree of
Doctor of Education in
Transformational Leadership

Sally Evans, Ed.D., Faculty Chair Dissertation Committee

Becky Copper, Ed.D. Content Specialist

Jeanette Amayo, Ed.D. Content Reader

Concordia University Portland

2018

Abstract

The purpose of this study was to examine three different funding models for Catholic education, and to explore how the models meet the goals of Catholic Identity and education. In addition, the study looked to find the feasibility of these particular alternative funding methods to meet any deficiencies seen in school enrollment of at-risk students. The decline in Catholic school education opportunities, specifically within urban areas, is due in part to an exodus of parishioners relocating from urban to suburban areas. This trend affected the traditional Catholic educational funding model as Catholic schools primarily derive support from local parishes within those urban areas. Furthermore, the decline in the supply of nuns who serve as educators resulted in tuition increases to cover the additional cost of salaried teachers in place of the nuns who taught for little or no salary. The rising tuition has made the opportunity to achieve a Catholic education less accessible and affordable for the marginalized population. This study explores three nontraditional funding models that are focusing efforts on revitalizing Catholic education, within urban areas. The Voucher, Corporate/Cristo Rey, and Philanthropy methods were researched through a qualitative evaluation study in an effort to better understand the sustainability and impact each model has on Catholic education. Participants from each model were interviewed to add depth to the document review and enhance understanding from a first person perspective. The major findings revealed a need for funding reform to ensure Catholic education achieves its goals and all models studied have made a significant positive impact on the achievement of those goals. The Voucher model was seen to be the most effective and sustainable across the board as its financial provisions from the government

provided a more stable and consistent revenue source. Keywords include: alternative funding/ nontraditional funding, voucher, philanthropy, Cristo Rey, and Catholic Identity.

Keywords: alternative funding/ nontraditional funding, voucher, philanthropy, Cristo Rey, and Catholic Identity

Dedication

This study is dedicated to my mother, Lynne Taylor, and grandmother, Thelma Taylor, who were advocates for underserved children until their deaths. In addition, I dedicate this research to my daughter, Gaia, may your love for people always draw you to explore new ways to help change the world while never forgetting the eyes of the hungry.

Acknowledgements

Giving all praises and honor to my Lord and Savior Jesus Christ, for without him in my life, this journey would not have been possible.

To Karol, words can't express the blessing you are to me. We did this together, and I am beyond humbled and grateful for our paths to have crossed. This degree is just as much yours as it is mine.

To my brother, Jabaree, and sister-in-law, Destiny, thank you for the continuous encouragement and free babysitting services along this ride. To Dr. Jennifer Pitts, WE DID IT! Through the tears and frustrations we pushed each other through. To Pastor A.K. Haynes and the Bethany Church Family, as your belief in me and my ability to complete this long journey was timely. Thank you. To Sandra Todd, thank you for your constant willingness to assist in the editing process when asked. To Jennifer Mixon, you went beyond the call of duty to encourage and assist me with your expertise. Thank you. To Maryann and Marisol, thank you ladies for just being you when I was running off of 2 to 4 hours of sleep some mornings.

To Dr. Sally Evans, God could not have placed me with a better advisor. I am truly grateful and humbled by your love for your students, your understanding of the journey and all that goes with it, expected and unexpected, and your patience but toughness in making sure this degree was completed, even when I doubted myself. To Dr. Amayo, thank you for challenging me to expand my thoughts through tough questioning and to Dr. Copper for your encouragement and feedback.

Last, I would like to thank the research participants for giving their accounts, in the joy and challenges, of providing alternative funding models for Catholic education in an effort to serve the marginalized population. Thank you for standing on the foundation of your Catholic Identity to break the cycle of poverty. In the words of Pope Francis (Francis I, 2017, para. 11), “If we want to help change history and promote real development, we need to hear the cry of the poor and commit ourselves to ending their marginalization.” Your dedication is not in vain. Thank you for hearing the cry of the poor. May we, as a society, never forget them.

Table of Contents

Abstract	ii
Dedication	iv
Acknowledgements	v
List of Tables	xi
Chapter 1: Introduction	1
Statement of the Problem.....	2
Nature of the Study	2
Research Questions.....	3
Research Objective	3
Purpose of the Study	4
Definitions of Terms.....	4
Limitations of the Study	5
Significance of the Study.....	5
Summary	5
Chapter 2: Literature Review	7
Theoretical Framework.....	11
Review of Literature on the Topic	13
Inner-City School and Catholic Education	13
The Catholic School Effect and Minorities	16
Effects in the Rise of Charter Schools on Catholic Education	17

Diversity Beyond Race and Socio-Economic	21
The Effect on Teacher and Leader Administrator Professional Development ...	23
Intertwining Catholic Education with the 21st Century	25
Creating Solutions to Combat Economical Challenges	26
Cristo Rey Model.....	26
Grant Programs	27
The Consortium Model.....	28
School Vouchers	28
Worldwide Solutions	30
Collaboration Within and Outside the Faith	30
Methodological Literature	31
Methodological Issues	34
Synthesis of Literature	35
Critique of Literature	37
Summary	38
Chapter 3: Methodology	40
Purpose and Design of the Study.....	43
Alternative Funding Models	44
Philanthropy Model	44
Voucher Model	45
Corporate Model/Cristo Rey.....	46

Target Population and Sample	47
Data Collection	48
Interviews.....	48
Document Reviews	49
Data Analysis and Results	50
Interviews.....	50
Document Reviews	50
Trustworthiness.....	51
Identifications and Attributes.....	51
Limitations and Delimitations of the Research Design	51
Expected Findings.....	52
Ethical Issues in the Study	52
Summary	52
Chapter 4: Data Analysis and Results.....	54
Description of the Sample.....	55
Research Methodology and Analysis	56
Coding of Data.....	57
Document Review Analysis.....	58
Summary of the Findings.....	58
Document Review Results.....	58
Themes.....	59

Presentation of Data and Results	61
Summary	76
Chapter 5: Discussion and Conclusion	78
Summary of Results	78
Discussion of Results	81
Voucher Model	81
Corporate/Cristo Rey Model	83
Philanthropy Model	85
Discussion of the Results in Relations to the Literature	87
Limitations	88
Implications of the Results for Practice, Policy, and Theory	88
Recommendations for Further Studies	90
Conclusions	91
References	93
Appendix A: Participant Consent Form	109
Appendix B: Research Questions	111
Appendix C: Sample of Coding	112
Appendix D: Statement of Original Work	113

List of Tables

Table 1. Participants Overview	48
Table 2. Funding Model Overview	80

Chapter 1: Introduction

The Catholic mission in serving the marginalized is quickly diminishing due to unforeseen financial barriers. Catholic elementary and secondary schools were intentionally formed to provide an accessible education for the poor and disenfranchised (Jennings, 2013). However, due to a number of factors, such as the rise of charter schools, the exodus of middle and upper class families to the suburbs, the rising cost of tuition, and the loss of nuns and religious leaders who educated youth at little to no pay has had a detrimental effect in sustaining the Catholics faith's social justice piece of its mission in continuing to educate all those who desire a Catholic education. This mission is acted upon regardless of race, ability, or economic status.

In 2005, the United States bishops renewed their calling and commitment in supporting Catholic schools to ensure that a Catholic education was made accessible to all children of all faiths, abilities, and economic backgrounds. This commitment stands on the foundation that Catholic schools are a critical part of the teaching mission of the church (U.S. Bishops Renew Commitment to Catholic Schools, 2005). Leaders in Catholic education are seeking innovative ways to support this charge of action by developing non-traditional financial models to serve those families who are seeking a Catholic education. The creation of Cristo-Rey schools through the Jesuit order, an expansion of reaching beyond those of the Catholic faith through community partners and philanthropy, the opportunity to take advantage of state-funded vouchers, along with a focus on marketing efforts to increase scholarship funds for those who may need it, assist the efforts in reviving Catholic elementary and secondary schools.

This study focused on three alternative funding models that have shown promise in aiding the financial crisis in Catholic education by seeking nontraditional funding methods to revitalize Catholic schools within urban areas. Alternative funding models go beyond

fluctuating developmental activities by seeking solutions that are sustainable. The future forward thinking of leaders in each model may provide families a choice in education. At the same time, these alternative funding models are allowing each Catholic educational institution to remain true to its origins of Catholic Identity by ensuring that Catholic Social Teachings are displayed. Through these efforts in revitalizing education within urbanized areas, Catholic education may have found a turning point in restoring schools within communities that need it the most.

Statement of the Problem

Research has clearly indicated a significant decline in enrollment and an increase in closures of Catholic schools in urban areas (Marcus, 2015; MacGregor, 2012; Jennings, 2013; Hunt, 2005; Ash, 2013). This is largely due to the effect of a shifting in the traditional financial model of funding Catholic schools which previously primarily sustained operations through local parishes. This present study explored how three alternative funding models may aid the efforts in reviving and sustaining Catholic schools to make financial assistance available and accessible while at the same time making Catholic education affordable.

Nature of the Study

This study used a qualitative evaluation approach. It was conducted by analyzing three alternative funding models which have shown success in making a Catholic education possible for those who desire it but cannot afford the costs. This method is rooted in qualitative grounded theory while encompassing triangulation data to enhance its validity. A document review was conducted on each model to explore various aspects of each model's history, strengths, weaknesses, and effectiveness in meeting the mission of serving those families labeled as the disenfranchised. The acquisition of qualitative information, through descriptive data, interviews

from experts, and observations served as the primary sources used to provide the researcher with a deeper understanding of the current financial state of Catholic education while exploring possible solutions to combating the financial barriers that have caused the decline in school enrollment of at-risk students in Catholic education.

Research Question

The central question to be answered was, “How can nontraditional funding models serve as a valuable alternative not only to revitalize but also to sustain Catholic education within urban areas?” Additional questions were explored to allow the researcher a greater depth and understanding of the problem. The additional questions can be found in the methods section of Chapter 3.

Research Objective

The exodus to the suburbs of middle white class families, along with minorities in the middle of the economic sector, moved traditional funding that the Catholic schools within those parishes would have normally received (Buddin, 2012; Brinig & Garnett, 2014). Additionally, the loss of religious lay leaders, such as nuns in the classroom, added another financial barrier by raising the operating expenses without increasing the revenue (MacGregor, 2012). Based on the research in the literature review, it is evident that different methods are being utilized to counteract the financial crisis within Catholic education (Ferguson, 2014; Canavan, 2009; Schmalz, 2009; Kabadi, 2015).

The financial problems the Catholic educational system is facing has initiated and birthed new funding models. This researcher explored and evaluated three alternative funding models to fulfill the purpose of this present study. The models to be examined included: The Philanthropy

model, Corporate Model, and Voucher model. By analyzing each of these three models, sustainable approaches to funding for Catholic education in urban areas can be identified.

The objective of this present research was to provide Catholic school leaders a deeper understanding in how to expand their financial efforts beyond the traditional Catholic school funding model to grow their assets to provide families with a Catholic accessible and affordable education.

Purpose of the Study

The purpose of this present study was to gain better knowledge of how a nontraditional funding model could provide a solution in restoring the Catholic faith's mission and calling to making a Catholic education accessible and affordable for all. By using a qualitative evaluative approach, this study combined the data collected to draw conclusions, studied patterns and trends in each model, identified connecting themes, and utilized information collected to form a conclusion to the central research question.

Definitions of Terms

Social justice: The virtue that moves one to co-operate with others for the purpose of helping ensure society's institutions better serve the common good.

Lay people: A non-ordained member of a church.

Authentically Catholic: The belief to uphold Catholic traditions and teachings.

Charter schools: A publicly funded independent school established by teachers, parents, or community groups under the terms of a charter with a local or national authority.

Marginalize: To place in a position of marginal importance, influence, or power.

Diocese: A district under the pastoral care of a bishop in the Christian Church.

Parishes: A stable community of faithful participants within a particular church whose pastoral care is entrusted to a parish priest and is under the authority of a diocesan bishop.

Disenfranchised: A person or group of people who are stripped of their power.

Limitations of the Study

Because only three funding models were analyzed through a qualitative evaluation, the limitation is the use of only three models. Also, the researcher's reliance on experts in the models to provide truthful responses as it pertained to the study may be limiting. In addition, the researcher was aware of the limitations of possibly outdated sources, which could be seen as bias due to the selective survival of information and limited access to certain financial records for privacy purposes.

Significance of the Study

The results of this present study could provide Catholic school leaders with a different perspective in alternative funding to ensure a sustainable Catholic education for the marginalized population. It could also offer key leaders within Catholic education to look deeper at their organizational structure and operations and to critically analyze ways to obtain and restructure funding to support the mission long term. Additionally, in an effort to renew and revive Catholic schools this research could be used as a foundation for understanding the current financial condition of elementary and secondary Catholic schools and how to expand solutions that could be beneficial in renewing all components of the social justice framework within Catholic education.

Summary

This present study provided an in-depth analysis in how three alternative funding models are addressing the financial crisis within Catholic education. Its central question was answered

based on the data collected and the conclusions formed from the study. Chapter 2 provides the theoretical framework for the study along with the literature review which supports the problem statement. In Chapter 3, the study shares a thorough analysis of each funding model and its implementation. These first three chapters provide a well-rounded analysis of the problem while collecting qualitative data to support the central research question.

Chapter 2: Literature Review

Catholic schools are facing a new challenge in providing funding to serve students and families in disadvantaged populations. In Catholic schools, 40% of minorities come from upper-income homes, with only 15% of minorities attending public schools (Riordan, 2000).

"According to the National Catholic Education Association (NCEA), the number of Catholic schools fell from 8,146 to 6,980 between 2000 and 2010—a loss of 117 schools per year. Combined primary and secondary school enrollment also declined 22%, from 2,647,301 to 2,065,872" (Ziegler, 2011). The U.S. Department of Education suggests that by 2021, public schools will enroll 91% of students.

The decline of enrollment in Catholic Schools has been trending since 1995. More than 1,650 schools have closed or been consolidated in the last 10 years, and according to the National Catholic Education Association (NCEA), 88 of them occurred in 2014 (Marcus, 2015). Between 2000 and 2013, U.S. Catholic school enrollment decreased by 24.5%. But, even with this decrease Catholic schools are the largest private sector of schools (MacGregor, 2012; Jennings, 2013). In 2010, half the United States' private elementary school students and three-fourths of its private secondary students attended Catholic schools (Jennings, 2013).

The Catholic school movement in education started with the purpose of providing a quality education to the poor and disenfranchised. Catholicism's identity to social justice mirrored its ideology in surrounding neighborhoods. Therefore, many Catholic schools were built in inner cities due to the calling in serving the Catholic population (Jennings, 2013). Demographic transitions presented challenges in sustaining Catholic education within the inner cities. In the 1960s, American Catholic schools centered in urban cities and began educating a greater number of minority children. At the same time, the White Catholic population began

fleeing urban city areas (Brinig & Garnett, 2014). The population shift created a change which impacted the social justice mission tenant of Catholicism, i.e., serving the poor, as more resources including churches and schools relocated to the suburbs. The shift created a change in which the ideology of serving the poor began to change, as witnessed by the rise of new churches and schools within the suburbs (Hunt, 2005). Understanding that the creation of Catholic education began as a way of bringing education to the economically disadvantaged, the church has become less an immigrant church and more middle class—and in some places, an upper-middle class institution that has veered from its historical roots (McGinnis, 1997). This demographical transition left those parishes in urban concentrated areas with a greater financial burden as parishioners were no longer providing the financial support needed to operate the existing schools. Not only did this trend have a financial effect but the economic recession from 2007 to 2009 placed an additional strain on educational institutions (Chakrabarti & Sutherland, 2013).

Since a large portion of students in urban areas come from low-income backgrounds, this also impacted the operational existence of the schools, as many of these students depended on tuition discounts and scholarships (O’Keefe & Murphy, 2000). Financially stable Whites began moving to the suburbs along with middle- and working-class minorities (Buddin, 2012). Subsequently, the high enrollment in the 1960s of more than 5,200,000 students in Catholic schools dropped within a decade (Hunt, 2005; Ash, 2013).

Catholic schools and the growth in minority students within the inner cities could not compete with the declining financial support from the church and the rising tuition and overall operational cost of the schools (Hunt, 2005; Ash, 2013). The average cost of a Catholic secondary education in 2015 was \$9,622. Parishes and diocesan subsidies have reduced

significantly in providing a critical source for Catholic schools' operating budgets and the number of nuns in Catholic schools is down 72% since the mid-1960s (MacGregor, 2012; Marcus, 2015). Within the Catholic educational system 95% of teachers and administrators are lay people (USCCB, 2005). This is a critical factor as Catholic schools relied on religious clergy and leaders to decrease the financial burden. The added initiative to pay lay teachers presents the church and school leaders with an additional economic challenge that altered the cost structure of Catholic education (MacGregor, 2012).

Finding financial resources that replicate the success of the system that worked until the mid-1960s presents a challenge. During that period, parish schools were staffed by sisters, brothers, and priests. The students came from the church congregation, and families contributed to the church through weekly offerings and by paying a modest tuition. This financial model, supported by the parishes, assisted in sustaining schools within the various dioceses. But due to changes in the church and surrounding areas, this model has practically become non-existent (Schmalz, 2009).

While 58% of school staff were from the religious order in the 1960s, currently 97% of faculty and staff in Catholic schools across the country today are lay people, according to the National Catholic Educational Association (Fraga, 2013). That represents a near-complete reversal from almost a century ago, when around 92% of teachers and staff in Catholic schools were priests and religious nuns, according to the National Catholic Educational Association (Fraga, 2013). These Catholic schools, in the not-so-distant past, were found in small communities and convents and were primarily run by vowed religious women who had committed their lives to education as part of their mission and worked nearly without the expectation of wages (MacGregor, 2012, Marcus, 2015). Now those sisters and brothers have

been replaced by lay teachers who require higher salaries, which drives up the costs of sending children to Catholic schools (Fraga, 2013; Ospino & O'Neill, 2016). As a result, there is an increase in the cost for staffing (Marcus, 2015). These financial barriers are responsible for increasing the socio-economic disparity within Catholic education. Financial hurdles are the root cause of this wide socio-economic divide (Huber, 2013; Maddox, 2011; Schmalz, 2009).

Additionally, the lack of access to federal funds available to public and charter schools affects financial support options for Catholic schools. For example, public and charter schools are supported through government funding allowing them to provide free tuition for students. Because most Catholic schools do not receive government funding, the resulting increase in tuition makes schools a less affordable option for parents.

One of the essential components the National Standard and Benchmarks for Effective Catholic Elementary and Secondary Schools, (2012), is the requirement to do everything, within the power of the diocese, to manage resources. This includes seeking innovative solutions to ensure that Catholic schools are programmatically, physically, and financially accessible. Today, a Catholic education is becoming more of an opportunity for the elite while excluding the underprivileged, thus presenting a challenge to the faith's core mission. This problem is affecting not only Catholic education in the United States but in other countries as well. For example, the Arch-Diocese of Sydney, Australia has experienced the same financial hardships in continuing to provide and serve the poor (Canavan, 2009).

In 2005, the Catholic Bishops presented a call to action to ensure Catholic schools are accessible to all children, but especially to those who come from poor and middle-class families and who face major economic challenges. They also verbalized their commitment in serving those who were non-Catholic but desired to receive a Catholic education (USCCB, 2005). This

renewed focus has given leaders within Catholic education a mission in not only educating all children but finding creative and innovative solutions to finance the mission.

The purpose of this literature review is to explore the financial causes and dynamics in K-12 Catholic education and find alternative solutions to assist in the efforts of restoring the Catholic social justice teachings within the realms of the Catholic educational system. Accessed for the research are the databases: Eric ProQuest and Education Database ProQuest, as well as the Journal of Catholic Education. Search terms include: social justice within Catholic education, educational justice, Catholic teaching and social justice, Catholic schools, urban schools, minorities and Catholic education, socio economics and Catholic education, cultural competency, and Catholic teacher professional development.

Theoretical Framework

Catholic Social Teaching (CST) is deeply rooted in Catholic traditions and finds its source in Sacred Scripture (USCCB, 2010). Dating back to scripture, Genesis 1:26-31, God created man and woman in his image. Therefore, CST states because this is the case, people have a shared God-given human dignity. God loves the orphan, widow, the stranger and he has commanded that everyone does the same (Deuteronomy 10:17-19). Proverbs 22:2 states that the Lord is the maker of both rich and poor. In the parable, the Good Samaritan recognized the dignity of another, considered an outcast, and compassionately cared for his needs (Luke 10:25-37). In the book of John 4:1-42, Jesus himself broke with societal and religious customs to honor the dignity of the Samaritan woman. The command to honor the poor in James 2:1-8 is the foundation in God's love for followers to honor human dignity (USCCB, 2010).

Catholic social teachings are an expression of the church function of teaching and the way in which the Church understands society and of its position regarding social structures and

changes (USCCB, 2010). Catholicism holds seven principles that are essential and serve as the foundation of the Church's social teaching (Pennock, 2007). These themes have always been there through scripture, but the language has evolved over time as a body of work.

In 1998, the American Bishops highlighted themes of these seven principles which are at the center of Catholic social tradition. The prominent belief is that Catholics must strive to learn about and teach social justice and put social justice principles into action to be considered faithful followers of Jesus (Pennock, 2007). These seven principles include: The Life and Dignity of the Human Person; The Call to Family, Community, and Participation; Rights and Responsibilities; Option for the Poor and Vulnerable; The Dignity of Work; and the Rights of Worker, Solidarity, and Care for God's Creation (USCCB, 1999). Catholic Social Teaching is the lens through which society is viewed. An individual who is Catholic must work to alter the circumstances of individuals while also striving for institutional change (Roman & Baybado, 2008). The morality of society is judged by how well the most vulnerable members are faring (USCCB, 2010). Isaiah 58:5:7 exclaims that true worship is to work for justice and care for the poor and oppressed. Just institutions can only exist when individuals with ethical or moral motivations form the basis for actions (Roman & Baybado, 2008).

Catholic Social Teaching (CST) focuses on the distribution of power (Levine, 2015). Power relations are studied to determine which individuals or groups are advantaged and which are disadvantaged (Kincheloe & McLaren, 2003). CST has a global focus in which there is sharing of authority rather than only a few holding power and privilege (Roman & Baybado, 2008). If one desires peace there will need to be a call to action to work for justice (USCCB, 2010). This call to extend options for the poor and vulnerable is an example in how the Catholic

Church seeks to preserve and protect human rights. The vision fostered by CST obliges Catholics to seek equity and justice in the world (Levine, 2015).

Education, disconnected from the surrounding society and the pursuit of social justice, prepares children for privilege, not community (Jessop, 2013). The core ideas behind developing an educational model for social justice is based on the goal to create an educational experience dedicated to providing full and equitable opportunities for every student (Valdez & Mirci, 2015). Education is the primary vehicle for enabling individuals to attain their goals. Society depends on students having the opportunity to achieve that promise through an institution that allows social groups and their individual members' thorough and ready access to their fulfillment (Valdez & Mirci, 2015, Paul VI, 1965, 26). Schools steeped in social justice produce individuals capable of reaching their educational goals, able to address injustice in society, and dedicated to promoting the common good (Valadez & Mirci, 2015).

Review of Literature on the Topic

Inner-City Schools and Catholic Education

Catholic schools were built in the inner cities to provide an education for those within the Catholic community (Jennings, 2013). People of the faith contributed to the parishes within the community which then assisted in funding the schools (Hunt, 2005; Ash, 2013). Religious leaders played a tremendous role in the educational system by allowing Catholic schools to easily pay their bills because they did not have to pay the nuns who taught classes, enforced strict discipline, and made up in devotion what they sometimes lacked in advanced educational degrees (Johnson, 2005). Educational leaders therefore did not have to contribute significant finances towards paying educators to teach because the nuns saw it as a calling (MacGregor, 2012; Marcus, 2015).

Because religious teachers received, on average, one third the salary other teachers received, the considerable downturn in the number of Catholic sisters teaching in schools had an immediate impact on tuitions and, subsequently, the ability to maintain schools when replacing religious teachers with lay teachers (Gihleb & Giuntella, 2016). This, in turn, forced Catholic schools to offer more competitive salaries to attract trained lay teachers (Gihleb & Giuntella, 2016). The gap between religious and lay teacher salaries has decreased in more recent years, as well (Fialka, 2003). In 2009, a religious teacher was paid on average \$30,806, approximately \$4,000 less than a lay teacher (\$34,656), in a Catholic school (Gihleb & Giuntella, 2016). The other factor, as it relates to the Catholic sisters and lay teachers, was that there was an overall decline in the number of nuns. In the year's preceding the Second Vatican Council (1962-1965), there was a substantial and steady growth in the number of nuns (Gihleb & Giuntella, 2016). The increase in the number of nuns was accompanied by an expansion of the Catholic school system in the U.S., which reflected the growth of sisters and lay teachers (Gihleb & Giuntella, 2016). However, in the years following the Second Vatican Council, there was a sharp decline in the number of nuns (Gihleb & Giuntella, 2016). The number of Catholic sisters reached a peak of 180,000 in 1966 and then fell dramatically to 125,000 in 1980 (Gihleb & Giuntella, 2016). This occurred simultaneously with the increase in the number of lay teachers (+56%) at the same time as the decrease in number of nuns (Gihleb & Giuntella, 2016).

All these factors played a role in the closure of Catholic schools, along with the increase in tuition in the schools that remained open, largely the result of supply effects (Gihleb & Giuntella, 2016). Without nuns to staff schools, Catholic schools were forced to hire lay teachers and pay competitive salaries to meet demand. The increase in lay teachers became financially unbearable, forcing schools to increase their tuition fees or to close (Caruso, 2012; Dolan, 1922,

Bryk et al., 1993). Not only were schools losing nuns, but they were losing families who made a financial impact in the local parishes supporting the Catholic schools.

Beginning in the 1960s Catholic families who moved out of the inner city and to the suburbs no longer contributed to or participated in the inner-city schools and parishes, and resources shifted away to new schools and parishes outside the inner city (Brinig & Garnett, 2014). This relocation created not only a socioeconomic divide but also one in Catholic school finances and the family's socio-economic status (Huber, 2013; Maddox, 2011; Schmalz, 2009). Understanding that traditional funding methods have phased out due to uncontrollable and unexpected circumstances, the Catholic Church must begin seeking new ways to continue its mission in serving the underprivileged Catholic and Non-Catholic community (Cavanagh, 2012). These creative ideas will play a large role in finding solutions to assist in continuing to provide a Catholic education for all desiring families. The traditional funding model is unable to sustain schools within the inner cities. Catholic schools are closing down rapidly and leaving communities with lesser options as it relates to a religious-based faith education (Marcus, 2015). Although Catholic schools are dissipating, public education is becoming a viable option for families who are looking for some of the same qualities which could be found in a traditional faith-based educational setting through the creation of charter schools.

Current funding situations must be analyzed and evaluated to not only keep up with the times but to make Catholic schools and the Catholic identity more desirable for families (Ferguson, 2014). Leaders of the Catholic faith are seeking innovative ways to connect and provide for more underprivileged families. Some of these methods include grant programs, government sponsored vouchers, creation of consortiums to assist with financial burdens, and

bridging partnerships with those inside and outside of the faith (Golden, 2016; MacGregor, 2012; Schmalz, 2009; Wuerl, 2008).

The Catholic School Effect and Minorities

Between 1970 and 1980, Catholic schools saw an increase in educating minorities. African American enrollment rose from 4.8% to 8.1%, and Hispanic enrollment increased from 5% to 8.3%. This trend continued through 1990 and 1991. And although African-American enrollment continued to decrease throughout the subsequent years, by 2010 at 7.4%, Hispanics enrollment had increased. By the year 2010, Hispanic students made up 13.1% of Catholic school enrollment (Bredeweg, 1984; Brigham, 1999; McDonald, 2000; McDonald and Schultz, 2010).

The United States Department of Education and the NCEA reports Catholic schools significantly close the achievement gaps for poor and minority students in inner-city environments (USCCB, 2005). Catholic schools have a 3.4% dropout rate compared to 14.4% in public and other private schools which both documented an 11.9% dropout rate. Ninety-nine percent of Catholic high school students graduate, and 97% continue on to post-secondary education (CAPE, 2015). In 2015, Hispanic and Latino students in private schools outperformed their peers in public schools on the ACT. The average private school score was 22.3 compared to their peers in public school at 18.6 while African Americans in private schools also scored higher with a score of 23.8 compared to those in public schools who averaged a score of 20.7 (CAPE, 2015).

Additionally, minority students with Catholic school backgrounds are seen to be better prepared for college, by college educators, compared to their public school counterparts and are instilled with a belief that they are going to graduate and then do actually graduate (Aldana,

2014; Greeley, 1982; Riordan, 2000). This is significant as Black students have struggled with graduating and succeeding in higher education in the public school sector (Aldana, 2014).

Although fewer Blacks and minority students have historically graduated, graduating from public schools ready for a post-secondary education, this has not been the condition of students from Catholic secondary schools. Catholic schools are known for advancing minorities to college. Throughout history, Catholic schools have shown success in advancing minority students from low-income backgrounds to a level of college readiness (O’Keefe & Murphy, 2000).

Effect in the Rise of Charter Schools on Catholic Education

Catholic schools are facing a considerable number of threats to sustainability, and some education experts perceive the growth of public charter to be one of these threatening factors (Hamilton, 2008; Lackman, 2012; Saroki & Levenick, 2009). The nation’s first charter school opened in 1992 in Minnesota. Today, approximately 5,600 charter schools serving almost 2,000,000 students operate in 41 states and the District of Columbia. The Center for Education Reform (2009) stated charter schools are innovative public schools that are accountable for student results that are designed by educators, parents, or civic leaders; open and attended by choice; and free from most rules and regulations governing conventional public schools (Horning, 2013). Charter schools continue to grow in popularity (Cavanagh, 2012). These government-funded schools are focused on serving failing communities. They provide a free education to students who cannot afford a private education but would like another option outside the traditional public school sector (Ewert, 2013). The creation of charters has placed additional strain on Catholic education. Issues include funding education, effective marketing, and, in general, competing with the public sector (Ewert, 2013).

Charter schools are autonomous by nature and their specific definitional purpose is to serve the needs of the founding communities, and some such as faith-based charters, have the ability to teach religion and promote values held by religious ideologies (Horning, 2013). This is important as these schools can teach religion but cannot endorse religion. There is an issue of neutrality when considering how this can be accommodated in the classroom (*Locke v. Davey*, 2004; Weinberg, 2007; *Zelman v Simmons-Harris*, 2002). They differ from traditional charter schools as they have both a social and a cultural mission. Faith-based charter schools enliven the state curriculum with their unique cultural historical perspectives, values, and customs (Bailey & Bruce, 2009). In addition, many of these schools place an emphasis on peace education, interreligious understanding, and understanding the values of their worldly neighbors while they embrace their own cultural focus (Bailey & Bruce, 2009). More faith-based charter schools have opened as the number of religiously-affiliated private schools declines (Russo & Cattro, 2010). Although these schools are not forming without scrutiny, they are testing the limits through the use of The Child Benefit Test first enunciated by the Supreme Court in 1968 with the *Board of Education of Central School District No 1 v. Allen* (Russo & Cattro, 2010).

This test emerged as a legal construct that allows aid on the grounds that doing so helps students rather than their religiously affiliated nonpublic schools (Russo & Cattro, 2010). This is beneficial to families who are seeking a private education but cannot afford the price. Charter and traditional religiously affiliated nonpublic schools share similar qualities: typically mission driven, an academic achievement focus, operate as schools of choice, engage parents in their children's education, provide a family-like learning atmosphere, build and anchor stronger communities, promote an innovative spirit, foster teacher professionalism, and offer new accountability models (Russo & Cattro, 2010).

Faith-based charter schools are seeking to step in to fill the void left by the closing of religiously affiliated nonpublic schools between the years of 2000 and 2006 (Robelen, 2008). They are even able to receive government vouchers although they are considered faith-based. In *Zelman v Simmons-Harris*, the Supreme Court upheld a voucher program in Ohio that was part of a larger plan for helping poor students in Cleveland's failing public schools (Russo & Cattro, 2010). Recognizing that the voucher program in *Zelman v. Simmons-Harris* had a valid secular purpose in providing aid for poor children, the Supreme Court examined where the impermissible effect of advancing religion may have existed. The Justices observed that the voucher program was constitutional. As part of the state's far-reaching attempt to provide greater educational opportunities for students in a failing school system, the voucher program allocated aid pursuant to neutral secular criteria that neither favored nor disfavored religion, was available to both religious and secular recipients on nondiscriminatory grounds, and offered assistance based solely on student's own genuine and independent private choices (Russo & Cattro, 2010). The voucher option for faith-based charters is an appealing one to those families who can no longer afford the rising cost of a traditional private Catholic education.

Leaders in religiously affiliated nonpublic schools must toggle several issues, such as the growth of percentage of students in Catholic schools along with rising costs and financial distress. (Russo & Cattro, 2010) These challenges present leaders with a bigger obstacle as they attempt to offer affordable quality educational alternatives for families while staying faithful to their religious educational missions (Russo & Cattro, 2010).

Catholic education is enduring a difficult time, financially, in striving to attract students and assist in providing them with an affordable college preparatory education. Surveys of 1,700 Catholic principals confirm this finding regarding finances. Of the principals surveyed, 1,030

expressed their biggest concerns were enrollment and financial management (Cavanagh, 2016). The charter school expansion has resulted in the further decline in Catholic school enrollment (Cavanagh, 2012).

Although Catholic schools' financial obstacles began prior to the creation of charter schools, it is worth noting the effect school choice has made within Catholic education. Many middle-income families are choosing free charter schools over a private Catholic education (Cavanagh, 2012). The economic downturn of the most recent recession may have made the ability of families to afford private tuition more difficult, resulting in families seeking alternative options, including charter schools, the public sector, or even homeschooling (Ewert, 2013).

Studies have shown that financial considerations can be a determining factor when choosing to enroll children in private schools (Ferreira, 2007). Charter schools target specific groups such as at-risk students and are publicly funded schools that are exempt from some of the regulations of regular public schools (Chakrabarti and Roy, 2010). The households most likely to switch are those for whom the benefits of private school only moderately outweigh the cost of private school tuition. It is likely that given the alternative, these households will switch to charter schools (Ewert, 2013; Chakrabarti & Roy, 2010). For example, research found that charter school growth was a significant cause of the decline in Catholic school enrollment in New York State (Council for American Private Education, 2012).

It is evident that charter schools are affecting the enrollment and financial stability within Catholic education. Therefore, Catholic schools are continuing to try to maintain or create a sustainable system for operational and mission purposes in light of the fact that public charter schools are funded by government sources (Chakrabarti and Roy, 2010). The need to create

additional resources to compete with free federal resources is at the forefront and presents another critical issue in the vitality of Catholic education.

Diversity Beyond Race and Socio-Economics

The U.S. Conference of Catholic Bishops (USCCB, 2005) indicated the entire Catholic community must continue to strive toward the goal of ensuring all Catholic schools were available, accessible, and affordable for every Catholic child, including those who are poor and middle class. In addition, educators and leaders must find ways to include and better serve children with special educational needs (Long, 2013).

Over the past 100 years, the American Catholic bishops have clarified and strengthened the Church's position on social justice issues through their published works, with a focus addressing disability issues (National Conference of Catholic, 1998; Long, 2013). Statements issued provide a driving force for Catholic schools to serve children with special needs (NCCB, 1972, 1998; USCC, 1978; Long, 2013). Catholic social teaching compels Catholic school educators and leaders to act in manners that affirm human dignity, serve the common good, and demonstrate a preferential option for the marginalized (Scanlan, 2013). This is indicated in the Declaration of Christian Education (1965), that human beings of every race and age have an inalienable right to an education (Scanlan, 2013).

No formalized system to accommodate students with special needs currently exists within Catholic education. Historically, Catholic schools, due to limited academic curricula and a college preparatory focus, have excluded students with special needs (Bello, 2006; Shokraii, 1997). Although a growing number of Catholic schools across the country are offering services for students with special needs, there are still Catholic schools that do not enroll this population (Bello, 2006). Under the umbrella of CST, the Catholic Church has urged school communities to

prioritize attention toward individuals who are marginalized and to work directly with those individuals to eliminate barriers, such as poverty, racism, home language, and special needs that hinder students' educational success (Scanlan, 2013).

As bountiful resources of finances has been the primary barrier to providing a Catholic education to students from lower socio-economic backgrounds, so it is the same for providing services to students who are of special needs. Durow (2007) asserts the core barriers impeding Catholic schools from serving students with disabilities and special needs are a lack of funding along with insufficient teacher preparation and confidence, inaccessible buildings, and inconsistent commitment within parishes and boards (Scanlan, 2013). Catholic administrators report that, aside from money, a blueprint is required for including children with special needs (Scanlan, 2009).

One way to meet the needs of students with disabilities is through the learning consultant model. Special education service delivery within this model is integrated, comprehensive, and reflects the Response to Intervention (RTI) approach (Scanlan, 2013). Teachers, as part of the model, employ engaging instructional strategies and offer welcoming classroom climates to meet student needs (King-Sears & Cummings, 1996; Weiner, 2003; Wiebe Berry, 2006). Students with special needs are not treated as separate members of the student body but rather are integral members (Scanlan, 2013).

Education leaders are more likely to succeed when they directly address barriers, such as accessibility of funds for teacher professional development and availability of resources for special education students and build a common conceptual framework and language within the school community toward this reform (Scanlan, 2013). Special education services are most effective when they are integrated and comprehensive at both classroom and school levels

(Crowne, 2003; Frattura & Capper, 2007; Lawson & Sailor, 2000; Sailor & Roger, 2005). In order to facilitate the integration of those with disabilities, clergy, teachers, and lay leaders have a responsibility to become educated about the rights and needs of those with disabilities and also an obligation to honor those rights in all aspects of Christian life (Vatican II Council, 1966). Incorporating the principles behind the theory of the learning consultant model is one way for Catholic education to become a more inclusive environment. This theory explains how students acquire, retain, and recall knowledge. In addition, it helps to meet the obligation of Catholic schools to apply CST by affirming human dignity, the common good, and a preferential option for the marginalized (Scanlan, 2013).

The Effect on Teacher and Leader Administrator Professional Development

Competence in culture and religious education has never been more relevant than over the past 50 years (Deck, 2012). In the bible, the Apostle Paul uses the image of the human body to explain how Christians are many members who make up one body. He challenges us to realize that all individual members are necessary to make up the whole body, and that when one member suffers than all members suffer (Martin, 1996). Becoming culturally competent teachers and administrators requires an in-depth understanding and commitment to the theories of democratic and global citizenship. Teacher and administrators must show compassion toward student needs and those of the community. They must critically reflect and collaborate to develop instructional goals and use their individual talents to serve students' creatively, according to Catholic social justice teachings (Quezada, 2011).

The social justice aspect of the mission, in the Catholic faith, is being placed into action by ensuring diversity is present in its learning institutions. Catholic leaders are finding effective ways to educate diverse communities and groups of students (Boerrero, 2013). The Professional

Learning Communities (PLC) has become an extension of ongoing professional development as teachers who are like minded come together to achieve a like-minded objective (Boerrero, 2013). Whether regarding academic or cultural competence, the idea of this strategy is to discuss the best practices to reach the students (Boerrero, 2013).

Not only can professional development increase the awareness of culture competency within the school, but it prepares educators to actively assist in improving student achievement (Lucillo, 2009). James Comer, (1995) said that no significant learning occurs without a significant relationship. Therefore, it is essential to build positive relationships between educators and students. A personal relationship is a dialogue rather than a monologue, and leadership must convince teachers the enrichment in the relationship is mutual (Miller, 2006). In order for this type of enrichment to flourish, educators engage in professional development focused on cultural competency. This development is ongoing and includes: training, practice and feedback, opportunities for individual reflection, and group inquiry into practice and coaching, along with other follow-up procedures (Lucillo, 2009; Haqq, 1996).

The ultimate goal of all professional development must be to improve practice in order to help all students achieve their full potential (Lucillo, 2009). Administrators within Catholic schools must also seek to ensure staff apply best practices to assist in the efforts of achieving a more diverse and culturally competent school. Leaders will need to be up to date with hiring practices, be aware and ensuring that curriculum represents the diversity within the schools, and they must provide the primary voice for multicultural understanding (Robey, 2012; Martin, 2009). These factors together have the potential of playing a vital role in understanding how to better enrich the educational environment by making it an all-around more inclusive and attractive option for potential families.

Intertwining Catholic Education with the 21st Century

The ability for individual schools to incorporate technology within the classroom has redefined the perception of the makeup of a high-quality school (Mayer, Mullens, & Moore, 2000). Technology in the classroom has become the overall norm but does not appear in all schools. Those who are in low poverty areas experience what is called the digital divide: the gap in student access due to a lack of technological equipment in the schools, the lack of access to equipment that has been placed in schools, and the lack of access to the benefits of technology resulting from the lack of ability or willingness on the part of teachers to integrate technology into the curriculum in a meaningful way (Dosen, Gibbs, Guerrero, & McDevitt, 2004).

Technology has the potential to improve student learning and to address a true need in our society, producing educated individuals (Dosen, Gibbs & Guerrero, 2008). With over 2,000,000 students in the United States attending either a Catholic primary or secondary school, this is clearly a segment of the student population that must also have the technology skills necessary to be productive members of the global society (Dosen, Gibbs & Guerrero, 2008). It is common knowledge that Catholic schools have long provided an alternative to public education, yet Catholic schools have not distinguished themselves in their approach to using technology (Thomas, 2015). They have tried, as much as their budget will allow, to maintain the same pace as public schools regarding technology in the classroom (Thomas, 2015).

Although there is an embrace of technology within the Catholic school system, the financial constraints that come along with it is a reality. Tight budgets limit the capacity of many Catholic schools to innovate. Though Catholic schools in the U.S. face many challenges, technology can represent a key variable to increase efficiency and effectiveness and to provide the change that Catholic schools need (D'Agostino, 2014). The goal of a Catholic education is to

form the whole child towards completeness. Catholic educators can demonstrate how technology, if properly integrated, can be a tool for enhancing the holistic development of the child and the quality of student-teacher interactions (D'Agostino, 2014). The Diocese of Phoenix was awarded a \$4,750,000 grant to support and expand technology in the six diocesan high schools (Keating, 2015). The realization of the importance of technology embedded within the classroom is important, but it is simply not possible without the proper funding. Therefore, leaders must increasingly remain on the lookout for financial solutions to assist with innovations and models incorporating the use of technology within the classroom that can lead to renewed vitality and long-term sustainability (D'Agostino, 2014). In addition, this focus will assist in making a Catholic education marketable within a competing educational society.

Creating Solutions to Combat Economical Challenges

The Cristo Rey model. The Jesuit model, in its mission, seeks funding through the homogenous and wealthy class to serve the poor. This is evident in the Cristo Rey school model developed to intentionally serve the marginalized (Kabadi, 2015). Goals for the Jesuit mission include encouraging Catholic evangelization through cultural immersion and social justice. The mission of these schools connects the social justice framework within the Jesuit mission. This is accomplished by reaching out to a financially disadvantaged, diverse, and underrepresented population. The greatest issue is financially supporting these schools. However, to assist this challenge, a corporate work-study is incorporated into the program.

The Cristo Rey in Columbus, Ohio has partnered with community and business sponsors (Kabadi, 2015). Students in the program work five days each month (one day each week, and two days every fourth week) at a paid position at one of the companies or institutions partnered with the schools. The students' earnings, averaging at \$6,500 a year, are applied directly toward

tuition. This solution has helped schools to stay aligned with the Jesuit mission. In 2014, 100% of Cristo Rey graduates were accepted to colleges. Ninety percent of the graduating classes enrolled in college. The college graduation is nearly twice that rate of students from a similar economic background. Partnerships are assisting the efforts by providing a greater economical balance within Catholic education (Fallows, 2014). Therefore, the Cristo Rey Model has found success in expansion to the marginalized and may be a possible solution for others to model in attempting to educate to lower economic sections of society.

Grant programs. Atlanta piloted a tuition-reduction grant program called the Welcome Grant. The program is for Catholic students not currently enrolled in a Catholic school. Ten grants each are offered at three elementary schools and one high school in the archdiocese for a total of 40 grants. Students attending an elementary school are granted \$2,500 toward tuition the first school year and \$1,500 the second year. New high school students are granted \$4,000 the first year and \$2,500 the second year. The funding source for the grants are from reserve parish assessments, paid by the archdiocese directly to the schools (Golden, 2016).

This program takes its initiative from others who found success with this model in the Diocese of Allentown, Pennsylvania, and Archdiocese of Omaha, Nebraska. The Welcome Grant ideally would like to extend the same invitation to non-Catholics. This particular initiative indicates not only must leaders display creativity to find more financial opportunities for students, but they must also consider how they disperse those funds additionally supporting and advancing marketing opportunities to reach out to those who need it most (Golden, 2016). Fiscal and financial management of resources have been proven key in this particular model. Leaders must not only seek to build partnerships in support of the cause but also be skilled in distribution

and marketing to attract potential donor support, thus being able to market and provide the opportunity for Catholic and non-Catholic students.

The Consortium Model. In 1997, the Archdiocese of Washington was encouraged to close 12 inner-city Catholic schools. Instead a consortium was created to oversee eight schools with a mandate to strengthen academics and manage administrative tasks. This allowed principals and teachers to better focus on students and academic needs. Additional innovative ways were still needed to finance the schools. Between 2002 and 2005, in an effort to keep other financially distressed schools from closing, the consortium expanded from 8 schools to 14. Two schools consolidated, and the decline enrollment in 2007 proved financially troubling. In 2008, the archdiocese covered a \$7,000,000 deficit (Wuerl, 2008).

After a shift in thought regarding preserving the schools, approval was given to continue five schools as Catholic, one under parish oversight and four as Consortium of Catholic Academies. Additional schools were converted to values-based charter schools as an alternative to closing (Wuerl, 2008). This reorganization has allowed 21 schools throughout the Washington, DC area to remain open. It aligns with responding to the call to creatively find ways to stay within the communities needing the services most. In 2008, the archdiocese provided \$1,000,000 to the consortium and donors another \$2,000,000 (Wuerl, 2008). The act of unifying the cause to a literal position has made it possible to maintain Catholic education systems in areas in which it may not have been a reality without collaboration. This is yet another possible solution to ensuring that Catholic schools are not only affordable but equally accessible.

School vouchers. Catholic leaders are looking at the possible benefits vouchers have in aiding low-income families. Voucher programs are government-funded scholarships to low-

income students to attend the school of their choice (Schmalz, 2009). Although there is controversy over school vouchers to support Catholic education, studies have suggested that where it is legally possible a majority of parents choose to participate in a voucher program and send their children to Catholic Schools (MacGregor, 2012; Howell & Peterson, 2006).

In the past, many tuition-voucher programs have been limited to low-income and special needs students. A few states, such as Louisiana and Indiana, are laying the foundation for larger scale voucher programs, which extends to middle-class families helping decrease a significant portion of private school cost. In Indiana, Catholic school enrollment has slightly increased with the role of vouchers. In Milwaukee, Catholic churches have kept their schools alive with the help of vouchers (McKenna, 2017).

Economists Daniel M. Hungerman and Kevin J. Rinz and Milwaukee church administrator Jay Frymark reviewed the financial records from 1999 and 2013 for 71 parishes in Milwaukee to better understand the impact of school vouchers on churches (McKenna, 2017). In a National Bureau of Economic Research working paper, they explained that vouchers actually staved off imminent school closures in Milwaukee, though they did not improve the church's overall finances (McKenna, 2017). Milwaukee launched its voucher initiative, Milwaukee Parental Choice Program (MPCP), in 1990. The program has expanded its eligibility criteria over the years, most recently in 2013; vouchers today are restricted to families—if comprised of four people—that make \$72,900 per year or less. Currently, 28,188 students take advantage of the program, attending 121 participating schools, and, on average, each receiving—as of last school year—a voucher worth \$7,384. In 2012, according to Hungerman, the state spent \$154,600,000 on vouchers for Milwaukee residents (McKenna, 2017).

There is still concern that using publicly funded vouchers, in assisting educational issues within the Catholic school system, will come under constraints by the U.S. government due to separation of church and state. Therefore, Catholic leaders are seeking other possibilities in attracting students with this approach while keeping in mind alternative options which would have a less political and bureaucratic effect on the Catholic faith's identity (Cavanagh, 2012).

Worldwide Solutions

The global economic crisis in 2008 also had an impact on Catholic education in Sydney, Australia. Just as families in the United States experienced financial hardships during this recession, so did families with children at Catholic schools in the Archdiocese of Sydney. Sixty percent of all Sydney Catholic systemic school students are now classified second language learners. Many of them are refugees from Sudan and other African countries coming for poor backgrounds (Canavan, 2009).

Ensuring that affordability is not an issue for families who desire a Catholic education is the reason the archdiocese of Sydney is tackling the challenge from an internal perspective. They have been successful in many ways including: monitoring the costs of Catholic school families, keeping annual tuition fee increases within the published Australian Consumer Price Percentage, and regulating the level of additional levies and charges to parents (Canavan, 2009). Through attentiveness and awareness of the economic situation within Sydney, leaders have been able to address critical issues in providing funding for families who choose a Catholic education.

Collaboration Within and Outside the Faith

Catholic educators were also reminded at the Catholic Higher Education Collaborative Conference on Catholic School Financing in 2013 they have a crucial role in ensuring the accessibility of a Catholic education. This can be accomplished by developing partnerships

through alumni involvement, gathering current socio-economic data trends, and marketing, to name a few (Ferguson, 2014). The Diocese of Pittsburgh addressed the growing concern of sustaining inner-city Catholic schools by reaching out to businesses and foundation leaders across the community—Protestant, Jewish, Orthodox, and Catholic. A foundation was established to raise funds from a cross-section of foundations, corporations, businesses, and individuals to support urban schools serving predominately African-American and economically disadvantaged and non-Catholic (Wuerl, 2008).

In the Diocese of Wichita, a campaign for tithing has led to fully funded schools that do not need to charge tuition, and in Memphis, TN there has been an expansion in philanthropic giving (MacGregor, 2012). The Diocese of Memphis has opened eight Jubilee schools which thrive on philanthropic efforts along with creating businesses partnerships within the community to advance the mission (Schmalz, 2009).

Methodological Literature

Research studies on the topic of the literature review incorporated a variety of methods in the designs, including statistical analysis, interviewing, observations, surveys, and questionnaires. Studies used both qualitative and quantitative findings to draw conclusions to the current situation in Catholic education. Most of the studies utilized qualitative approaches by incorporating actual participants and statistical data to enhance outcomes while observing the economic trends and patterns that continue to have an impact on the initial problem, although quantitative research was found to be equally relevant. For example, during the 2017-2018 academic school year, the NCEA utilized both descriptive and factual data to report findings on school enrollment trends. It conducted an annual survey of Catholic elementary and secondary schools focusing on enrollment patterns, regional geographic trends, locations and types of

schools, student and staff demographic characteristics, and student participation in selected education programs. These surveys provided the researcher the opportunity to reach out to a larger number of respondents and can collect a broad range of data including participant's opinions, beliefs, or attitudes but fell short as it may present biased responses as well as unreliable data, as all respondents may not have been willing to fully participate creating issues with the overall findings of the research.

As it relates to factual data, the NCEA reports indicated the decline of enrollment in Catholic Schools has been trending since 1995. More than 1,650 schools have closed or been consolidated in the last 10 years, and according to the National Catholic Education Association 88 of them occurred in 2014 (Marcus, 2015). While 58% of school staff was religious in the 1960s, almost 97% of faculty and staff in Catholic schools across the country today are lay people, according to the National Catholic Educational Association (Fraga, 2013). The significance in this analysis presents the researcher with the opportunity to discover the factual issues of the problem, but quantitative facts alone cannot encompass the root of the problem.

The qualitative studies within the literature review utilized participant's perspectives and opinions to draw conclusions to the initial problem. Surveys were incorporated to expand the sampling size and to give a broader view of the issue at hand. For example, surveys of 1,700 Catholic principals confirmed the finding regarding finances. Of the principals surveyed, 1,030 expressed their biggest concerns were enrollment and financial management (Cavanagh, 2016). While interviews were conducted to gain a deeper understanding of the use of technology within Catholic education, once again interviewees cited a lack of monetary funds (Golden, 2016). The significance in using qualitative data is that it provides the researcher with a first-hand account

through the eyes of the participants but used alone can create natural biases which may cause overall results to be less accurate in addressing the problem as a whole.

Literature that used a mixed methodology approach, allowed the researcher to gain a greater awareness from different perspectives, while using statistical analysis as well as integrating prior theories with new allowed researchers to continue and expand knowledge in the study of the subject on multiple levels. The reviews using a combined methodology approach presented the issue in a more well-rounded analysis, implementing not only statistical data which cannot be argued but intertwined it with qualitative which positively impacted the quantitative.

Scientific credentials and evidence base for professional applications are the primary aspects of a case study (Zucker, 2009). The overall objective is to uncover an additional and practical initiative that could provide support in financing Catholic education for lower income families. Scientific credentials that guide the study being researched included interviews and document reviews. They are used, throughout the research, to draw a deeper understanding of the problem. Both methods guide the research in an effort to show the effectiveness and sustainability of the models being studied.

Since a variety of methods, such as factual data, interviews, and observations are used in this present research, it aids in providing a greater range in analyzing the problem. Interviews are particularly useful for getting the story behind the participant's experiences, as the interviewer can pursue in-depth information regarding the topic. Interviews may also prove to assist the researcher as follow-up to certain respondents to questionnaires to further investigate their responses (MCNamara, 1999). Observations can offer more well-rounded research adding a real-world aspect to the hypothesis and acting as a fundamental and basic method of acquiring information (Qualitative Research Guidelines Project, 2008). The use of questionnaires allows

collection of both subjective and objective data from a sample of the focus population in order to obtain statistically significant results (Abawi, 2013).

Methodological Issues

Qualitative research, within an evaluative analysis, can be beneficial by providing practical observations to aid in addressing the central problem. It begins with assumptions and the use of interpretive/theoretical frameworks that inform the study of research problems addressing the meaning individuals or groups ascribe to social or human problem (Creswell, 2013). Collecting data in a natural setting sensitive to the people and places under study and conducting data analysis that is both inductive and deductive, provide the researcher the ability to establish patterns or themes. The final written report or presentation includes the thoughts and knowledge of the participants, the reflexivity of the researcher, a thorough description and interpretation of the problem, and its contributions to the literature or a plan for change (Creswell, 2013).

The combined methodology continues to build upon the framework of past research and presents an opportunity for future research to further studies to address the financial crisis, along with solutions, within Catholic education to advance the core principle of the faith in actively working for social justice in the world. The use of triangulation captures "a more complete, holistic, and contextual portrayal of the unit(s) under study" (Jick, 1979, p. 603). This method of using multiple types of data sources can stimulate the development of inventive methods and allow researchers to find new ways of addressing a problem to balance with conventional data collection methods (Jick, 1979).

In addition, multi-methods can also lead to an integration of theories. Methodological triangulation closely mirrors theoretical triangulation (Denzin, 1978), that is, efforts to bring

diverse theories to weigh in on a single common problem (LeVine and Campbell, 1972; Marris, 1975). The major limitation of using this methodology is replication, as it is difficult to achieve. It is also vital the right research question is explored because the outcome would not be optimal if the wrong research question is asked (Jick, 1979). Although triangulation has limitations, it offers vital strengths and encourages productive research. It raises qualitative methods to their deserved prominence while also demonstrating quantitative methods can and should be utilized in complementary fashion with other methods (Jick, 1979).

Synthesis of Literature

The Catholic educational system has undergone a pivotal transition over the years in how it has traditionally funded schools. This shift has left many of the schools with the problem of continuing to find solutions that meet the criteria to ensure every child who desired a Catholic education would be granted, regardless of socio-economic background. But due to financial barriers, fulfilling this mission has become an obstacle which has led to the closings of several Catholic schools (Marcus, 2015).

The exodus to the suburbs of middle white class families, along with minorities in the middle of the economic sector, moved traditional funding the Catholic schools within those parishes would have normally received (Buddin, 2012; Brinig & Garnett, 2014). Additionally, the loss of religious lay leaders, such as nuns in the classroom, added another financial barrier by raising the operating expenses without increasing the revenue (MacGregor, 2012). The 2008 recession also had a major impact on education as families could not sacrifice to keep up with the rising cost of private tuition. These financial barriers are not partial to the United States, as Catholic school systems across the globe are faced with the same primary barrier to ensure accessibility and to fully sustain and operate effectively.

Since Catholic schools were built on a social justice platform and most were established in the inner cities, these schools, based on the economic status of residents within that area, are seeing some challenging times as it relates to keeping schools open to provide those seeking a Catholic education within the community. To add to this challenge is the growth of publicly-funded charter schools which are giving families a choice about their children's education that does not come with a price tag. It was found that parents would likely choose a free charter over a private Catholic school if finances were the primary factor (Ferreira, 2007).

The options of school choice now range from traditional public schools, private schools, private religious schools, public charter, online schooling to blended or even homeschooling (Cavanagh, 2012; Ewert, 2013). These various options are all playing a role in how Catholic education is trying to compete on all levels while still staying true to its social justice mission (Chakrabarti & Roy, 2010).

Leaders of Catholic education are now seeking new and innovative ways to address the financial crisis of saving Catholic education (Schmalz, 2009). Through a variety of methods, resources are being obtained through alternative funding methods that enable schools to once again thrive in their neighborhoods (Marcus, 2015). The time has come when thinking outside of the box is the new way for Catholic leaders to sustain (MacGregor, 2012).

Collaborating with those inside and outside of the faith, partnering with community businesses, and building relationships with philanthropists who believe in the mission has seen success in several cities across the United States. The efforts of working together to find the solution is considered beneficial, as these efforts are assisting in reviving schools which had lost life or were on the verge of losing it (Ferguson, 2014; Golden, 2016). Government school vouchers have seen some success, but there are concerns about the limits imposed by

government funding regulations that inhibit the school's ability to maintain the Catholic identity (Cavanagh, 2012). Grant programs can also assist in combating a solution to the financial barrier, but leaders must have the expertise to do the leg work in raising the funds in order to participate in a grant program (Golden, 2016).

Understanding that diversity extends beyond race, the faith must continue to engage in incorporating systems that seek the success of all students, including those with special needs. A critical key to the success is not only funding but also providing the necessary training to prepare Catholic educators for a more pluralistic classroom community (Scanlan, 2013). The focus on staff professional development is central to understanding how to both advocate for the marginalized and to actively help to ensure the Catholic education students are seeking is available.

An increased awareness and advancement in technology and marketing efforts within Catholic education has never been more critical. The fight to remain relevant in an educational space with a plethora of choices is dependent on these advancements. In this way, Catholic schools can stand apart from the rest and continue to prove that Catholic schools are still sustainable for educating all children, especially children in high poverty areas. The analysis of Catholic schools and the underlying issues of properly providing funding for the marginalized is central to maintaining Catholic Social Teachings. The foundations found in the literature was used to develop a deeper understanding of the different facets in innovating ways in achieving the Catholic mission.

Critique of the Literature

Based on the research in the literature review, it is evident that different methods are currently being used to counteract the financial crisis within Catholic education (Ferguson, 2014;

Canavan, 2009; Schmalz, 2009; Kabadi, 2015). The financial problems that the Catholic educational system is facing have caused and birthed new funding models. Through one example, there is a consortium established where Catholic schools, within the same city, joined together to gain a stronger resistance against the financial barriers (Wuerl, 2008).

Using a consortium model that joins together organizations and resources to assist in saving the future of Catholic education, benefit the Catholic Church and schools and create a stronger collaboration that places its social justice mission at the forefront of its academic mission (Martin, 1996). In addition, professional development from the top down can be used to gain a better awareness in how to serve all children regardless of their disabilities, race, and socio-economic status (Deck, 2012; Lucillo, 2009). In order to unify financial solutions with a diverse Catholic student population, leaders must continue to collaborate to align Catholic Social Teachings to ensure these teachings are exemplified by offering and extending a Catholic education to those who desire (Quezada, 2011; Robey 2012; Martin 2009).

Summary

The financial strain continues to widen the socio-economic disparity within Catholic education. Tuition based models of the past are not sustainable as tuitions continues to increase (Petrisek, 2016). Reasons for the decline vary. Student transfers to charter and magnet schools, significant tuition increases, and dwindling number of Catholic students in large urban areas all affected Catholic schools (Bath, 2013). The mission to serve the less fortunate and disenfranchised is becoming harder as the normal funding means are no longer as readily available.

Covered in this chapter was an overview of the financial burden that is at the forefront in sustaining and maintaining the Catholic educational system. The realization of unforeseen

economical changes, the loss of nuns within the profession, and the dwindling financial resources within the local parishes are challenges unlike Catholic leaders have ever seen before. However, there are some solutions that may hold a more promising outcome for the renewal of Catholic education. Leaders must become more proactive in marketing and partnering with those inside and outside the faith. This problem is not only centered around leaders but also teachers within the various dioceses around the country who play a vital role regarding the importance of professional development in not only cultural competency but also technology.

Covered in the next chapter, is the methodology for the study. This present study evaluated and analyzed three alternative funding models in the efforts to provide a solution to the issue that is not only sustainable but reconnects Catholic education with its Catholic Social Teachings of specifically targeting the marginalized. This research explored facets of each alternative funding model while seeking to gain a deeper and broader understanding of how each model is combating the financial crisis within Catholic education.

Chapter 3: Methodology

There has been a significant decline in Catholic education as many schools are now closing due to the lack of financial resources traditionally funded through local parishes (Marcus, 2015; Chakrabarti & Sutherland, 2013; O’Keefe & Murphy, 2000; Hunt, 2005; Ash, 2013). Enrollment figures for the 2016-2017 school year indicate that there were 37,012 fewer students, a 1.9% decrease, compared to the previous academic school year (McDonald & Schultz, 2017). The loss of religious leaders as teachers has also impacted the operating costs of Catholic schools as 97% are now lay teachers (McDonald & Schultz, 2017). These educators require competitive compensation which, due to the dedication of religious leaders as the primary educators, has not always been the case.

These barriers have caused Catholic schools within urban areas to either consolidate or shut down operations completely (Marcus, 2015). Catholic educational leaders are now seeking alternative funding models to ensure the mission of Catholic education is not only accessible but affordable. Three alternative funding models was examined for this present study: The Philanthropy Model, The Voucher model, and the Corporate Model to determine the effectiveness of each alternative funding model regarding assisting in providing a Catholic education for those in lower socioeconomic areas who desire but cannot afford the tuition cost of a Catholic education.

A qualitative program evaluation methodology was utilized to examine the three funding models. This methodology differs from case studies as the researching is primarily trying to answer the question, “Does this program work?” Case studies primary focus is asking the question “How does it work?” While a case study may utilize observation for a particular research, program evaluation incorporates multiple sites to better understand the effectiveness of

a program within particular sites. In addition, case studies apply research to generate new knowledge. Research, which is based on a methodology of program evaluation, uses the knowledge gained to better assist in making informative decisions based on the program evaluated. According to Kushner (2012), “The benefits to evaluation are multiple. Participants (practitioners, citizens, patients, pupils) are invited to participate not on the basis of equity and fairness but because their personal experience and judgment are vital to understanding a program and its potential in ways not otherwise accessible to the evaluator.”

Although the research goal is to educate low income students, this present study investigated the programs used to achieve the education goal. Therefore, the focus is not just on a specific population but rather on the programs targeting that population. This methodology is relevant to this research as it explores three avenues of financial resources for the most vulnerable population within Catholic education. A quantitative study would not offer a holistic approach to the research as it focuses only on the numbers. The purpose of evaluation is to *improve*, not prove (Stufflebeam, 2007). By using an evaluation methodology, the researcher gains a broader understanding of the particular elements, within the program being used, to better answer questions of efficiency and ways to improve facets implemented in the program to produce a better outcome for the program’s objective. Relevant documents regarding funding were analyzed as part of the process and interviews were conducted. This method allowed the researcher to explore specific facets of programs and to give voice to participants’ experiences (Vaterlaus & Higginbotham, 2017). Multiple types of data collection were incorporated, including interviews and document reviews, as a means of triangulating the data. The researcher used triangulation to cross check the data (Shwandt, 2007) which in turn reduces the potential systematic bias that may occur when using only a single data source, method, or procedure

(Maxwell, 2009). Member checking of interviews was used as a method to ensure the alignment and accuracy for interviews used to further the study. A qualitative evaluation study of each model allowed the researcher to engage in thematic analysis among the funding models as well as provide a deeper understanding of the effectiveness as perceived by the experts. This methodology provides a more robust picture compared to the numbers or a pure quantitative study.

As discussed within the literature review in Chapter 2, the traditional funding model within Catholic education has challenged schools to remain operational in urban areas and to provide scholarships to those who would not otherwise have the ability to pay the tuition required to receive a Catholic education. The literature reviewed the exodus of middle class families to the suburbs along with the loss of religious leaders, such as nuns, who worked for little to no pay as key factors in the transfer of the traditional funding model which prompted Catholic school leaders seeking nontraditional models to restore its mission of an accessible and affordable education.

How can nontraditional funding models serve as a valuable alternative to not only revitalize but sustain Catholic education within urban areas? Additional questions were included within this present study to develop a broader understanding of the implementation of the initiative being used by the three participating models to support the common goal. Factors to consider included the history behind each model, the strengths and weaknesses of the models, and how well is each model staying true to being “Authentically Catholic” while providing an education that is affordable. Additional questions were used to provide depth to the research. These questions are as follows:

1. What is the history and need behind each model?

2. How is the model funded?
3. As it relates to model implementation, what have been some of the challenges?
4. How has the model benefited Catholic education?
5. Has conflict been observed, with the funding model, as it relates to schools maintaining their Christian/Catholic identity?
6. What is the ideal vision for this model, and is it a sustainable model?

Purposes and Design of the Study

The problem addressed in the study is rooted in the reality that K-12 Catholic education is struggling to acquire the financial resources required to sustain schools within urban communities. This problem is critical as it is connected to the Catholic Social Teachings (CST), upheld by the American Bishops, to ensure Catholics not only teach social justice but also put those principles into action. The call to educate the marginalized is at the heart of Catholic Social Teachings, but financial barriers prohibit making this a reality for low socioeconomic students. Education, disconnected from the surrounding society and the pursuit of social justice, prepares children for privilege, not community (Jessop, 2013). The core for developing an educational model for social justice is based on the premise of creating an educational experience dedicated to providing full and equitable opportunities for all students (Valdez & Mirci, 2015). Because Catholic education tuition rates are on the rise, there is a need for leaders within Catholic education to explore alternative funding solutions to support those schools within communities needing it the most. The purpose of the study is to examine the funding models of three alternative forms of financial revenue in Catholic Education (Philanthropy/Partnership Model, Voucher Model, Corporate Model), assess how well each meet the goals of Catholic Identity and education, and look to find the feasibility of these particular alternative funding

methods to meet any deficiencies seen in school enrollment of at-risk students. At-risk students are defined as those students who are less likely to transition successfully to adulthood. Due to crime and poverty this population's challenges are heightened as they relate to the desire to overcome economic obstacles which labels them at-risk students.

Alternative Funding Models

Alternative funding models are currently utilized to both lessen the financial burden of Catholic education and provide viable options for families who are no longer able to afford the price of a Catholic education. Catholic leaders are now searching for long-term solutions to the financial crisis hindering the faith's ability to operate schools within urban areas. Although some institutions organize galas and fundraisers to assist in providing scholarships to those who most need it, these activities are not sustainable and can fluctuate in their ability to consistently provide the necessary funds to meet the mission of Catholic education. However, there are alternative models which show promise in connecting people to the Catholic mission while making education accessible and affordable. Three models were analyzed in an effort to study their histories, benefits and challenges, implementation, and effectiveness in providing a Catholic education that seeks to restore and provide options for urban communities.

Philanthropy Model

Catholic leaders are now seeking collaboration to obtain additional financial resources for those of the faith as well as those outside of the faith. There is an intentional effort to seek those who may have the means to share their wealth and consider the reopening of a school within an inner city as a long-term investment. Not only are these philanthropists investing in the actual school itself but, most importantly, the biggest investment they are making is into those students who are walking the halls of the schools which were once closed to the community.

A Catholic system in the southern part of the country utilizes the philanthropy model. The diocese's school superintendent, along with the local parochial system, reopened closed Catholic schools in underserved communities. For the past twenty years, these schools act as not only educational facilities but also resource community centers for the families they serve. Donations of \$10,000,000 paid for building rehabilitation, and an endowment fund was created for an additional \$20,000,000 (Freedman, 2005). The superintendent gained the attention of those outside the faith by indicating that creating and sustaining Catholic schools in inner cities offered the best chance for stabilizing neighborhoods and training a skilled labor force. This researcher explored the central research question to evaluate the effectiveness and the implementation of this model.

Voucher Model

In February of 2017, the Archdiocese of New York announced the closure of five additional schools, citing a strain in financial resources. These closures were in addition to dozens that had already collapsed between 2011 and 2013 (McKenna, *The Catholic Schools Saved By Vouchers*, 2017). However, some dioceses are choosing to take advantage of vouchers to maintain, grow, and extend operation to those communities who are seeking educational options. Vouchers are public money given to parents to spend on their children's education at the private school of their choice (McKenna, *The Catholic Schools Saved By Vouchers*, 2017). Dioceses such as the one in Milwaukee, have acknowledged the use of vouchers has played a vital role in curbing the imminent closures of schools within the system. Currently, 28,188 students take advantage of the program, attending 121 participating schools and, on average, each receiving—as of last school year—a voucher worth \$7,384 (McKenna, *The Catholic Schools Saved By Vouchers*, 2017).

Vouchers are making it possible for Catholic schools to remain a viable resource in urban communities. This researcher explored more in depth the factors that come along with this model, such as important court cases which decided how parents may use state money towards private education.

Corporate Model/Cristo Rey

The Corporate Model relies on securing partnerships with local business through work-study programs. With this particular model, the students invest in their own education as they obtain a job with businesses who have chosen to partner with the schools to create an opportunity for participants to put a portion of their earned salary towards their education. These students are also learning essential basic job skills throughout high school which in turn prepares them for a better future beyond graduation.

The Cristo Rey Network uses the Corporate Model to aid the Catholic Mission of making a Catholic education accessible and affordable. The Corporate Work Study Program is the only existing network of high schools in the United States that integrates four years of rigorous college academic preparation with four years of professional work experience (Cristo Rey Network, 2018-a). It is a network of 32 Catholic college preparatory schools that today serves 11,522 students across 21 states and Washington, DC. Cristo Rey Network is the largest network in the country that specifically serves low-income students (Cristo Rey Network, 2018-a). The network seeks to be explicitly Catholic and requires all students to participate in the corporate work study program. Although the network is “explicitly Catholic” it does not require all students who desire to attend to be Catholic, as this practice would go against Catholic Social Teachings. It is an understanding that students who do attend, Catholic or Non-Catholic should not expect the institution to waver in its resolve to operate by the teachings of the Catholic

Church. As of the 2016-2017 school year, Non-Catholic enrollment in Catholic schools across the country was 345,327, 18.4% of the total enrollment (McDonald & Schultz, 2017). The researcher analyzed the Corporate Model to discover the different elements within the model that have shown success by providing low-income students an opportunity to have a college preparatory education.

Target Population and Sampling Method

Purposive Sampling was utilized to conduct the research to allow the drawing of conclusions from a sampling population that includes diverse opinions and attitudes towards the research objective. A general guideline for sample size in qualitative research, as specified by Creswell, 2013, is to not only to study a few sites or individuals but also to collect extensive detail about each site, individual, or, in particular for this study, alternative funding model. Therefore, a thorough analysis of each model was conducted to draw a greater understanding of the factors among them and whether these facets impacted the sustainability and funding initiative for at-risk students. Participants were selected through researching Catholic education systems already engaged in nontraditional funding models. The researcher contacted potential participants through email offering the opportunity to participate in the study. The primary criteria for participants was that each participant had to have, currently or prior to the study, an administrative role within the target research model.

Table 1

Participants Overview

Funding Model	Participants	Experience	Years with Model
Voucher	Sharon	Director of Operations	6 ½ years
Voucher	Rick	Central Administration	28 years
Corporate/ Cristo Rey	Michael	President of School	4 years
Corporate/Cristo Rey	Karen	Chief Financial Officer	1 year
Philanthropy	Helen	Creator of Model and Consultant	38 years

Data Collection

The researcher obtained necessary documentation through resources available for public view, since each model is categorized as a non-profit, data must be accessible for public review. The researcher also utilized electronic devices for recording purposes when interviewing various leaders of each model.

Interviews

Data collected included interviews to aid in the analysis of each model. Interviews were recorded for accurate transcription and electronically stored allowing only the researcher access to its contents. Semi-structured interview questions were used to further understand the implementation of each model. Participants agreeing to the interview were all actively involved within the target alternative funding models when this study was conducted. All interviews occurred in a secure location where only the interviewer heard the respondent's answers. Two additional check-in points occurred in January and May of 2018 to allow the participants the

opportunity to add additional commentary, correct, and/or challenge errors that may have been incorrectly perceived. The study included five expert interview participants to support research of each funding model. The main instrumentation was the use of data available through publicly accessible documents of the three models and interviews with key leaders involved throughout the process. Check-in points occurred with those responsible for the funding aspect of each model in the month of January during the 2017-2018 school year, halfway through during the months of March and April, and at the end in the month of May. The purpose for this approach was to allow a holistic view of what each model experienced as they implemented the funding initiative. All interviews were secured, recorded, and converted to mp3 files. Recordings were then transcribed using an electronic transcription service, Temi.

Document Reviews

Documents were reviewed to gain a historical history of the research being studied. All documents reviewed were available to the public and provided the researcher with a better understanding of the research-related issues. The document review assisted the researcher with key background knowledge in the formulation of the alternative funding models explored in this study. Most documents reviewed were electronic sources from peer reviewed sources retrieved from databases such as ProQuest. The main advantage of using document reviews, within the methodology, is that it allows the readers to gain more in-depth knowledge of the key factors related to the purpose of the research.

Data Analysis

Data were analyzed based on patterns and trends each model presented to the researcher. A qualitative approach in grounded theory served as the foundation for the analysis of the study to discover if there was a connection to the central research question based on the data obtained.

Interviews

This researcher conducted interviews with experts within each model to add depth to the research and findings. Data was coded through an organizational system that kept each funding model distinctively separate to understand the differences and similarities among them. The researcher utilized interviews and document reviews to aide in analyzing open (the breaking down, comparing, and categorization of the data), axial (the ability to make connections between categories after open coding), and selective (the relationship to each funding model confirming and explaining those relationships) levels of coding.

Document Reviews

Multiple sources of data were used to allow for triangulation of data. Interviews, research questions, and descriptive data were all incorporated to guide the process and form conclusions useful to future endeavors and to address the initial problem. The methodology incorporated used qualitative data to maintain data driven results. Each component played a significant role in revealing the benefits and challenges of the funding model and served as a guide in answering the hypothesis of how well alternative funding models meet the goals of Catholic education, and how to address the deficiencies seen in school enrollment of at-risk students.

Trustworthiness

This researcher implemented certain procedures and guidelines to ensure the research presented provides an accurate truth and description in the subject matter. By developing early familiarity with the culture of participating organizations, prior to the first data collection dialogues occurred, along with triangulation to assist with the collection of various data methods, the researcher incorporated these elements to develop the findings and conclusions of the

research. To avoid personal bias and dispositions all research conducted was assessed through the lenses of triangulation. The researcher endeavored to address the problem by focusing on data that either proved or disproved the problem at hand.

Identification of Attributes

The social justice tenants within Catholic education plays a vital role in the research as it addressed a key component that speaks directly to the hypothesis. Out of the seven themes of Catholic Social Teachings, the theme of Options for the Poor and Vulnerable, has a direct correlation to the research examined. Because Catholic education is outpricing itself for the communities it was intentionally created, to have the greatest effect the efforts to seek alternative funding to once again provide a Catholic education for those within and outside of the faith has become a conversation leading to the develop of alternative funding models. Not only are these alternative models providing a resurgence of accessible and affordable Catholic schools within the inner cities, but they are additionally addressing a key component of the social justice teachings within the Catholic faith.

Limitations and Delimitations of the Research Design

The researcher expected some limitations to the study because it is a document review. A major limitation was the possibility of certain financial records being unattainable due to privacy of donors along with the limitation of possibly outdated sources. The major delimitation is the study is focusing on only three alternative funding models throughout the entirety of the research. Assumptions by the researcher include the idea that all information being received is accurate, participants' responses are truthful and trustworthy, and because these are all non-profit organizations, access to information and data would be readily available.

Expected Findings

The researcher expected to gain a greater understanding of the history and success of each model. The researcher's findings sought to draw a greater knowledge in analyzing the strengths of each model while also expecting to discover their weaknesses. Overall, the researcher studied various facets of each model and drew a conclusion to answer the central research question regarding the possibility of alternative funding models being a viable solution to the financial crisis within Catholic education. Researcher bias was addressed, so the study remained credible and triangulation was used to provide the researcher with a holistic perspective of the overall findings.

Ethical Issues in the Study

All research conducted was performed in accordance to federal and state laws, including the Family Educational Rights and Privacy Act (FERPA) and the Protection of Pupil Rights Amendment (PPRA). Although risks are minimal, the following safeguards were implemented to protect the organizations and individuals included in the study: All models studied were presented as pseudonyms referring to the geographical location of the model and interview participants' names were protected. In addition, all data collected is stored in a locked cabinet and will be destroyed after three years.

Summary

Covered in Chapter 3 was an overview of the methodology utilized in this present study. A qualitative evaluation study, incorporating a triangulation of data, was used to better understand the central problem in Catholic education regarding the decrease of the marginalized within its schools and exploring the possibility of alternative funding methods to make Catholic education affordable and accessible to all. The use of various methods strengthened the

credibility and dependability of the research and allowed for more validity as it relates to the final results of this study. Chapter 4 contains the results of each alternative funding model and analyzed data collected to support this study.

Chapter 4: Data Analysis and Results

The purpose of this qualitative evaluation study was to examine the funding models of three alternative forms of financial revenue in Catholic education: The Philanthropy Model, Voucher Model, and Corporate Model. The inquiry primarily focused on funding issues leading to the closing of a number of Catholic schools, especially in urban areas. This study explored the viability of funding models to reverse the trend. A qualitative evaluation design was used to explore the three different funding model cases.

Participants for the study played a vital role, within each respected case because they provided firsthand information to each funding models in place at their organization. All participants were actively involved in managing their respective funding models on some level. Therefore, their daily experience with the funding models extended and expanded the research. Sites explored for the study utilizing the funding models were located in the South and the Midwest. As noted by Yin (2014), qualitative studies are not usually generalizable to the population nor will they establish a causal relationship. Miles and Huberman (2014) noted that, “multiple cases adequately sampled and analyzed carefully can help answer the reasonable questions: Do these findings apply to one specific case?” (p. 101). Three different cases comprised this study and were based on the explored models. This methodology is therefore used in this study to explore whether alternative funding models assisted in making a Catholic education accessible and affordable for the most vulnerable youth. The primary instruments used to guide the study were interviews and document reviews. This chapter includes the data findings for each of the models in response to the research questions.

Description of the Sample

Five participants were interviewed. Two were interviewed for the Voucher model, two for the Corporate Cristo Rey model, and one for the Philanthropy model. Participants within the study included two males and three females. Four out of the five participants were Caucasian with the fifth being African American. All participants agreed to fully participate in the research and completed the study.

To protect the confidentiality of the samples and participants, the research utilized generic identifiers throughout the study. The overall Voucher model was labeled Model 1, and the participants within the model were referred to as Sharon and Rick. Within Model 1 subset models were referred to as Model 1A, 1B, and 1C. The Corporate Model was characterized as Model 2 with the participants within the model were called Michael and Karen. The Philanthropy was identified as Model 3 with its participant identified as Helen. There were 29 pages of transcribed interviews that added to the qualitative data by providing firsthand accounts from participants in each model.

All participants were actively involved within their respective funding models. Sharon, from the voucher system, serves as Director for an advocacy group within the state supporting the model and had over 6 ½ years of experience in this role at the time of this study. Rick serves in upper administration with the city's diocese and brought 11 years of experience as an administrator within the archdiocese and 17 years as a teacher within Catholic education. Michael, from the Cristo Rey model, has served as the President of a Cristo Rey school for four years leading up to this study. Karen (Cristo Rey) was new to the model and serves as the Chief Financial Officer at the time of this study. Helen is the President of a consulting firm for Catholic education and created the philanthropy model analyzed in this study. She brought over

35 years of expertise as it relates to Catholic education. The participants' involvement, within the funding models, while all at the administrative level within Catholic education, varied widely.

Research Methodology and Analysis

The closing of Catholic schools, within inner cities, continued a declining trend resulting from the financial strains placed upon them by a loss of parishioners due to a substantial number of parishioners relocating from the urban community to more suburban areas that created a loss of revenue for the churches supporting the schools. Additional funding losses were due to a reduction in the number of nuns available to teach for little to no salary in the Catholic schools. Lay teachers, with substantial salaries requirements, thereby replaced nuns as teaching staff, adding to the cost of funding the schools. These events caused a snowball effect on the operations of Catholic schools within the inner city. As a result, tuition costs rose, and scholarship money dropped, leaving families with few options available to supplement the high cost of tuition. Catholic school tuition was well beyond the affordability range for a family in the urban areas surviving at or below the federal poverty line.

The data analysis process used for this study allowed this researcher to gain an understanding of the model's implementation, funding, and sustainability to provide Catholic educational options for children in underserved communities. The study was based on document reviews following each model over a particular period. Interviews were added by participants who had firsthand accounts of the research explored in this study and were active within the models at the time of this study. Interviews were semi-structured to ensure focus while still allowing respondents' perspectives to emerge or other relevant issues to be explored.

Coding of Data

Data was coded using a qualitative code software, NVIVO, to assist with expanding the researcher's study of possible themes, differences, and connections throughout the three alternative funding models. The interview data was analyzed using coding to discover themes within the participant's responses to the research questions. Coding was determined based on the frequency of the same words or themes found across each model. In addition, the study sought to understand how alternative models may have similarities within their design that could communicate an element of success within the model in order to understand the availability of funding in an effort to provide options for families who desire a Catholic education. In contrast to quantitative methods, which ask variations of "how much" or "how many", qualitative methods focus more on "how" and "why" types of questions (James Bell Associates, 2009). Qualitative inquiry places a priority on people's lived experience and the meanings they ascribe to these experiences (Miles & Huberman, 1994). Qualitative data is collected to provide rich description of complex ideas or processes, albeit typically across a limited number of individuals or settings. This approach stands in contrast to quantitative methods which explore variables that can be captured or represented in numerical form, often across large samples and/or multiple points in time (Office of Data, 2016).

Quantitative methods may also use some of these same data collection approaches. The difference between quantitative and qualitative is in the manner in which the data are captured and expressed. In quantitative research, data are expressed numerically, and in contrast, qualitative data most often occur in the form of words — interviews or focus-group transcripts (for this present study individual transcripts), observational field notes, and excerpts from documents (Miles & Huberman, 1994; National Research Council and Institute of Medicine,

2002). Analysis of such data consists of extracting themes, patterns, categories, and case examples (Patton, 2002; Hood, 2006). The purpose of qualitative analysis is to understand how people involved with the studied program understand, think about, make sense of, and manage situations in their lives and environment and/or to describe the social or environmental contexts within which a program is implemented (Qualitative Research Methods in Program Evaluation, 2016, p. 4).

To reduce or eliminate threats to the research, each participant was provided the same interview questions prior to the interview. Interviews were semi-structured to allow flexibility and expansion on responses. They were recorded and took place in the same manner using the same devices and then transcribed using, Temi, a transcription software service. All data was stored, locked, and secured properly to assist with maintaining the validity of the research and confidentiality.

Document Review Analysis

Documents, relating to each funding model, were compared for validity by cross checking with other public access records and peer-reviewed research, checking and comparing data as it related to the funding model, as well as involving/interviewing participants who created the documents. Documents were used to form themes and draw conclusions that would assist with answering the research questions.

Summary of the Findings

Document Review Results

Documents analyzed aligned with comparing documents as well as responses to interview questions from participants. Although there were contradictory statements in documents, for example, one study concluded that the voucher program had no statistically significant impact on student English Language Arts (ELA) or math scores after using a voucher

scholarship for three years (Wolf, 2017). However, I was able to discuss and resolve these discrepancies through later discussions with the experts on the models.

Themes

Themes, discovered throughout the research, centered on families who were at or below the income federal poverty level, their need for support, and increased funding to qualify for a traditional college preparatory school. There is a central idea that a Catholic education does not only prepare students academically, but in addition, it assists in preparing first generational college students and their families to rise from poverty. Two out of the three models shared a theme of opposition toward the funding models from within the Catholic community. Rick from the voucher model stated, “We have had schools, whereas the voucher program has come in and, especially as the percentages have started to grow, that families have left because we've been accepting what they would call “those kids”.” While Helen, from the Philanthropy model, admits at times “to have to fight the inner circle (church),” for all to realize that these children were the mission of the church as stated in Chapter 1.

A second theme shared by all three models is the idea that these funding models created an avenue not just for the students in the educational system but also for the entire community. Michael, from the Cristo Rey Model, stated, “...Catholic schools have always benefited communities, therein by providing a way, for particularly immigrant communities, to be able to get the education they needed to be able to succeed in the next generation.” He continues by saying, “It's transforming a community by the fact that we're here, which is well documented for Catholic high school.” Helen, from the Philanthropy model, included this statement to communicate an understanding of the effects of Catholic education for the community at large, “We would provide job training and placement, which we did. And the parents themselves will

be lifted up economically. The school, it is more of a community resource center of learning for the whole community.” For the voucher model, although a quote from the participants was not specifically focused on the following, studies have shown that this model has decreased youth incarceration for the city. A study by the University of Arkansas of Model 1 found students who attended private schools with vouchers were less likely to engage in criminal activity compared to students who attended public schools (Wolf, 2016).

Another prominent theme is that alternative funding models have helped to maintain the availability of Catholic education, particularly in urban areas. Helen stated, in regards to the Philanthropy Model, “The schools have actually been the catalyst for the resurgence of the importance of Catholic education in this country. And, at the time they were reopened, in a time that everyone else was closing, we proved that they work and they continue to work, and it's really focused the emphasis on inner-city Catholic education and the importance of it in our country.” Michael (Cristo Rey) added to the research, “We've opened 34 Cristo Rey schools in the last 20 years and are opening two a year in communities that are closing Catholic high schools.” While Rick noted of the voucher program in the state, “It's kept schools open. In particular, probably within the last seven years, within the programs when they expanded the eligibility to which schools to participate in the program and then when they raised the income level for eligibility up to 300% of the poverty level. That really opened up an opportunity for a lot of families to either continue to stay in a Catholic school or to have that option that they otherwise wouldn't have been able to afford it.” In the next section of Chapter 4, I present the data and responses to the interview questions from each participant.

Presentation of the Data and Results

RQ 1: What led to the implementation of the model? What is the history and rationale behind the funding model?

Model 1. The key case that propelled programs, such as Model 1, involved the case of *Zelman vs. Simmons-Harris*. In 2002, the Supreme Court favored in a 5-4 decision for continued use of vouchers in the state of Ohio. The decision was made that the program did not violate the Establishment Clause of the First Amendment even though the vouchers could be used for private, religious school. The argument was made by taxpayers that the use of vouchers for private schools went against the standing of the separation of church and state and saw no need to pay for children and families who wanted to attend religious schools. And, although this case brought the use of vouchers back to the forefront of education, it was not the first of its kind.

In 1998, the state of Wisconsin's high court overturned a lower court ruling 4-2, stating the voucher program did not violate "Wisconsin's existing ban on spending state money for religious seminaries or the First Amendment's separation of church and state. The court said the program "has a secular purpose" and "will not have the primary effect of advancing religion," (Bronner, 1998, para. 2). The voucher model expanded in 2011. As of this study, 23 private schools, in the area served in Model 1A, providing options for over 3000 choice pupils. Like Model 1, there were no enrollment caps, however, students could only enter the program if they were in grades K4, K5, 1, 9, or transferring from a public school.

Model 1B. In 2013, an expansion throughout the state was made through the creation of Model 1B. Initially, a small enrollment cap was in place, but in subsequent years several restrictions were removed, and an overall enrollment cap no longer exists. Enrollment was dependent on the number of students who had left the public school district for a choice program.

As of 2017, no more than two percent of a district's students could participate in Model 1B. Grade level entry points were the same as Model 1A, and there over 4,500 students attended 154 private schools in the statewide program for 2017-2018 school year. Participating families were required to be at or below 220% of the federal poverty level.

Model 2. Thirty-two Cristo Rey schools across 21 states and DC make up the largest network of high schools in the country that exclusively serve low-income students. The Cristo Rey mission, as stated on its website (Cristo Rey Network, 2017-b, para. 1),

...empowers thousands of students from underserved, low-income communities to develop their minds and hearts to become lifelong contributors to society. By providing students an extraordinary college preparatory education and a unique four- year, integrated corporate work study experience, we seek to transform urban America one student at a time.

The first Cristo Rey school opened in 1996 under the leadership of John P. Foley, S.J. and provided an integration of academics and professional experience to Catholic Secondary education in the United States. The Cristo Rey Network has grown over the last 20 years from a single school in south Chicago to a national network of 32 schools. During a period when traditional Catholic schools were shutting their doors at an alarming rate, the Cristo Rey Network has grown into the largest network of high schools in the country that exclusively serves low-income students (Mission and History, 2018).

The Model 2 school researched, within the Cristo Rey Network, opened its doors in August of 2015. The school exclusively educates students whose adjusted household income is at or below the Federal Poverty Line. The overall student population reflects the neighborhood in Southeast area of a major city in the South. In this neighborhood, 55% of the families earn

\$34,000 a year or less, 44% of the population over 25 has not graduated from high school, and the graduation rate is currently 71%. Only 44% of students attending the school's public district have taken the ACT or SAT. Students often come to the Cristo Rey school from failing schools within the city, many schools with dropout rates as high as 50%, and sometimes students enter the Cristo Rey school as many as two years behind grade level. This model places an emphasis on first generational college students. The hallmarks of the Cristo Rey schools' community impact include increasing economic activity, neighborhood stability and growth, employment, city tax base, and community (Bateman, 2014).

The Model 2 school, as of the 2017-2018 school year, had 375 students consisting of freshmen, sophomores, and juniors with one class being added each year until reaching full capacity. The 2018-2019 school year goal is to be at full capacity, 550 students. The school is endorsed by the School Sisters of Notre Dame and religious education is included in the curriculum, with students of all faiths welcome.

Model 3. Model 3 has a twenty-year history, within its city, of being a community of Catholic schools with a mission of serving the underprivileged population. As the city's Catholic schools were closed in the inner city, some for more than 50 years, a vision was held by the current Bishop, at that time, to reopen and revitalize the schools not just for Catholics but with a hope of bringing the Gospel to where it was needed the most—the inner city.

Under the direction of the city's diocese, its first school reopened in 1999 with one grade and 26 students. During the following seven years, seven more schools and two Urban Initiative Schools were added. These additional schools were still operating but were under a great amount of financial stress. According to Helen, all of the schools added a grade level a year until reaching the exit grade. A majority of the schools were in neighborhoods, that ranked highest in

crime and gang-related activities and lowest in per-capita income. The average income of families attending these schools were only slightly higher than the federal poverty standard. The vision of leaders involved in the reopening of the schools extended beyond simply providing the marginalized population with an opportunity for a quality education by actively promoting a commitment to helping the communities in which they were based. They placed washers and dryers in schools to help parents who could not afford to wash their clothes, and the schools provided job training for parents in hopes of implanting a sense of self-sufficiency by providing education that would expand job opportunities.

Today, the network of Model 3 Catholic schools serves approximately 1,500 students each year across nine schools: eight elementary and one middle/high school. The schools all represent an unprecedented example of urban Catholic schools re-opening to serve predominantly low-income students via significant need-based scholarships. Students of all backgrounds are welcomed. Only 30% of the student population is Catholic, while 70% come from other faith traditions. While over 80% of students qualify for free and reduced lunch, diversity is invited in all forms: economic, cultural, and religious background.

The network has received praise from a former President and is nationally known. Its successful model brought Archbishops and Catholic educators from across the country to the city to learn about the model in an effort to replicate it within their cities. However, on January 18, 2018, it was announced by the city's diocese that the schools would be closing, stating in the news release, "Funding for the schools has been provided primarily through a trust funded by very generous donors plus annual fundraising...That trust is nearly depleted" (Catholic Diocese of Memphis", 2018, para 3). Beginning in fall 2019, a charter school network is expected to

apply to open new schools to replace each of the closed network schools in the same locations, but the new schools would be public charters, not private or parochial schools.

RQ2: How is the model funded?

Model 1. The voucher model is funded by what is referred to as the “general purpose revenue.” The primary source of this particular funding comes from state taxes, although a portion of the funding is generated from local property taxes, which is how the program initially gained its funding. Currently, 20% of the voucher is paid through local property taxes with the remaining portion coming through the general-purpose revenue from the state. Families desiring to enroll in the Model 1 program must be at least 300% below the federal poverty level to participate. For married families, \$7,000 is subtracted from their income limit amount, which allows families who are on the cusp of eligibility to participate.

No enrollment caps exist, and schools participating enroll both choice and non-choice students. Funding for this program is slightly different and depends on the year in which students initially participated in the program. Students entering into either of the optional voucher programs, prior to the 2015-2016 school year, are funded one way, verses those entering after 2016. Students who began participating in the program prior to 2015-16 have been funded and continue to be funded (continuing students) entirely through general purpose revenue (GPR). Students who joined the programs after 2015-16, the voucher amount is deducted from a school district’s state aid payment. In the rare instances where a district receives no state aid, the voucher would be paid for in GPR. This is the same funding model as public school open enrollment.

The voucher works in this manner: Districts can count the voucher students for purposes of state aid membership. State aid payments are then made each year using last year’s

membership numbers. Therefore, the first year a student is in the program, the payment to districts will lag, but the district likewise will receive funding for that student one year after graduation. A nonrecurring revenue limit exemption allows districts to levy for an amount equal to the state aid reduction, so the district is “held harmless” for voucher amount.

Model 2. The Cristo Rey Network is a model primarily funded through its Corporate Work Study Program, which is a key component of the fiscal sustainability of the Cristo Rey model. Students work in professional settings five days per month in some of the most prominent companies, such as medical practitioner’s offices and energy companies within the city, to earn the majority of their tuition. Families contribute to the cost of education based on financial ability. The Corporate Work Study Program funds close to 62% of the cost of a student's education, parents pay less than 10%, and the balance is funded by private donations. Four students rotate through the week to fill the full-time position. Each student has an assigned day on which he or she works. On Friday, the four students rotate to share the fifth day of the week.

In each four-week span, each student has one week in which he or she works two days. Schools arrange student schedules to ensure students never miss a class (Cristo Rey Network, 2018-a). Students are employees of the Corporate Work Study Program, not the job partners. Partners pay a flat fee to the Corporate Work Study Program for one full-time Corporate Work Study Team. The Corporate Work Study Program handles all payroll, W-4, I-9, Worker's Compensation, FICA and FUTA paperwork, as well as all routine employer issues. The program is separately incorporated, functioning as a temporary employment agency within the school. (Cristo Rey Network, 2018-a). The school does not receive government funding for school operations.

For the 2017-2018 school year, Model 2 had 104 job partners that represent \$3,000,000 in income for the school. For the 2018-2019 school year it will have 140 job partners that represent about \$4,100,000 to offset school costs. The school enrolled students in one of three grade levels during the 2017-2018 school year. Every year for the first four years, schools using the Cristo Rey model must secure roughly 35 new job partners annually, as the school brings out another class of 130 kids each year. Once the goal of 140 is secured, the school will focus on partnership retention. The Model 2 school in this study is in its last year of securing 35 new partnerships to support funding. It currently has 28 committed partnerships and 41 potential partnerships are currently evaluating the offer being extended to participate with the model. This leaves Model 3 to obtain 7 out of the 41 already in the initial sales process, to secure commitment.

Model 3. This network of schools reopened due to a large amount of seed money from a group of non-Catholic donors who chose to remain anonymous and who believed in the value of a Catholic education. Donations of \$10,000,000 were paid for rehabilitating buildings and another \$20,000,000 was secured for endowment. Following this, an aggressive campaign to grow its financial capital assisted in reestablishing the schools. To make the schools affordable and accessible and to keep the family's financial commitment realistic, school scholarships were offered on a sliding scale according to family income (Helen, personal communication, April 9th, 2018).

Model 3 now has seven different funding levels. The first level partners include those who offer a gift to the network of schools of \$1,499 and under, the second level from \$1,500 to \$3,332, the third level from \$3,333 to \$9,999, the fourth level from \$10,000 to 24,999, the fifth level from \$25,000 to 49,999, the sixth level from \$50,000 to \$99,999, and the seventh level

\$100,000 and above. As it pertains to the level of donors, Helen indicated different levels of donors as follows: Donations of a million dollars or more typically come from individuals or private funding, corporations generally donate half a million to a million, and businesses and other clubs and organizations generally donate less than half a million. She stated, "You don't do any one way. You do a multiple approach." The challenge over the years has been funding the costs of operating the schools. Funding for the schools has been provided primarily through a trust funded by generous donors and annual fundraising. The largesse of local donors, which built a \$30,000,000 endowment, just isn't enough to sustain a school system. The trust is nearly depleted and the Catholic Diocese can only fund the schools through the 2018-19 school year.

RQ 3: What have been some of the challenges in funding as a result of the implementation of the model?

The challenges for each of the models are discussed below based on participant response and documents reviews.

Model 1. Challenges with implementing this model relate to the program's political ties, as this is a government-funded program as stated in RQ 1. Outside the political debate, a lack of understanding of the program itself by future participants creates an additional challenge. There is a marketing aspect that entails communicating the existence of the program to potential families, while providing the knowledge families need to understand the eligibility and qualification process.

In the state where Model 1 is active, not all schools participate in the program. However, for those wishing to participate, individual schools can set a limit on the number of voucher students they want to take. They could state "they will only take voucher students who are in Kindergarten and 1st grade or fill the building with students with vouchers." (Rick, personal

communication, April 6, 2018). A more controlled entry of students reduces the challenges in implementing the system, as the addition of new students will impact the overall school culture, due to the fact that most of the students have never experienced attending a Catholic school. There is a transition period of balancing existing students and families with those who would, if the program did not exist, attend public schools. This segues into the challenge of families with existing students in the school, at times, removing their students from a school that accept voucher students and placing their children in schools that do not. "Although most parishioners with children in the school will be accepting towards Model 1, a small number will never be in favor of the program." (Rick, personal communication, April 6, 2018). Once again, the argument is that the person objects to the voucher program on the premise that "seeing money going to religious institutions, the belief is that there should be a greater separation of church and state and money should be going into public schools not private schools." (Rick, personal communication, April 6, 2018).

Teacher unions articulate opinions on this subject, as voucher programs can be seen as competition for the public-school system. Sharon, in this study, stated the single biggest barrier or obstacles is the public relations aspect and the politics involved.

Model 2. According to Michael, within Model 2, the number one challenge is educating families who believe they cannot afford a Catholic education. This includes understanding the admissions process. Seventy-five percent of Model 2 students have never previously entered a Catholic high school or a Catholic school in general. There is a lack of understanding the interview process and the associated timeline. Families are unaware they must apply six months in advance of the start of school. Model 2 will receive 10 families showing up two days before school starts in an attempt to enroll their children. The challenge is to educate the community

regarding the existence of the application and acceptance processes associated with Catholic high schools.

Michael also communicated a prevalent misconception, within its education among its sectors, of Catholic education being only for the elite. According to the National Catholic Educational Association, the average per pupil cost for elementary students is \$5,936, while the average per pupil cost for those attending a Catholic high school is \$15,249 (Schools and Tuition, 2018). For families falling below the Federal Poverty Line, another challenge lies in convincing them an avenue for the children to acquire a Catholic education exists. Karen communicated the challenge of maintaining partnerships by stating, “The only thing I do see is just making sure we maintain those relationships with those job partners because, without them, that creates difficulties for the model.”

Model 3. Helen relayed the challenges in funding, specifically during the recession. We lost money in the recession and it took us years to kind of build that back up again. But, the people were and are committed to funding this education because this was working. Yes, always a struggle. But when you go in realizing that and you understand the value of what you're doing and what you're implementing, then you just make peace with the struggle.

The changes in the educational environment, along with increasing financial challenges for the Catholic Diocese and the network of schools studied in Model 3, have profoundly affected continuing the schools' mission. The Catholic Diocese was hopeful that proposed legislation allowing publicly funded opportunity scholarships (vouchers) would provide sustainability for the network of Catholic schools. Unfortunately, this legislation did not pass. In addition, educating families to understand the school network was there to serve the

community and not to convert their children to Catholicism created a challenge. Although Helen noted that many did join the church.

RQ 4: How has the model benefited Catholic education?

Model 1. In a study (Hungerman, Rinz, & Frymark, 2017), using the financial records of 71 parishes, they compared parishes with voucher-accepting schools to two control groups—one including parishes without schools and one including schools that don't accept vouchers. After creating a model that predicted the likelihood a school would close, they found a very strong association between school vouchers and an educational institution's financial well-being. Vouchers typically increased the revenue for the parishes and prevented school closures or mergers. Catholic-school closures were common within the state until the first major voucher expansion took effect in 2006 for Model 1, when the city expanded voucher-eligibility criteria and the number of participating students grew (McKenna, *The Catholic Schools Saved by Vouchers*, 2017). Since the implementation of vouchers, according to Sharon, the schools, "have not only been kept open, but they are growing." Rick supports the research conclusions showing the model has kept schools operating and the expansion of the model has provided more families with the opportunity and option to enroll or keep their children within Catholic education.

In addition, while the funding "received in the voucher program cannot go directly to anything that's not school related, or "school eligible expenses", it has provided some benefits to the local parishes. For example, if schools are located in the parishes, money could be used for upkeep of the building. Both Model 1 participants agree the schools would be non-existent without this alternative funding model.

Model 2. While many Catholic schools are closing their doors to financially-behest competitors, such as public and government-supported private schools, (from 2003–2014),

(23.2% were reportedly closed or consolidated, and student numbers declined by 22.7%) the Cristo Rey Network is expanding (Bateman, 2014). Demographically, only 4% of students are white and average family income is \$34,000. Statistically, they surpass all expectations, achieving well beyond their peers academically and carrying the numbers beyond graduation. Cristo Rey graduates are currently enrolling in college at (90%) a rate of 1.4 times greater than low-income high school graduates (61%) and more than high school graduates from high-income families (86%) (Impact, 2018).

The core model, therefore, is holistic and realistic; anchored in a social justice mission to adapt to the community and individualize learning to students, yet anchored in a strong, classical, college-preparatory curriculum (Bateman, 2014). Michael echoes the findings by stating, “The network benefits Catholic education in initial grounding by providing a way for particularly immigrant communities to be able to get the education they needed to be able to succeed in the next generation, and Catholic education has always been on the forefront of that by providing a financial model to be able to continue doing that in underserved communities changes the communities.”

Model 3. As stated in RQ 1, Model 3 has been nationally recognized for its resurgence in reviving abandoned Catholic schools within the city. Helen recalls the schools bringing energy to other Catholic schools in the same position across the country. “Since this happened 20 years ago, the network of schools has actually been the catalyst for the resurgence of the importance of Catholic education in this country. And, in the time they were reopening, everyone else was closing and we proved that they worked and they continue to work and it really focused the emphasis on inner-city Catholic education and the importance of it in our country. So, if for no other reason, they were in the right place at the right time and serve the

purpose as a catalyst for educational reform.” Since its conception, Model 3 has opened the door for ideas for educational reform in Catholic education for various philanthropy models across the country.

RQ 5: What types of conflicts or barriers are noted, with the funding model, as it relates to schools maintaining their Christian/Catholic identity?

Model 1. Since the voucher model is funded through the government, one concern is how this partnership would affect the school’s mission to remain authentically Catholic. Rick looks deeper into this by seeing it as a challenge more than a conflict stating,

...within the rules of the program that we have, we need to accept any student who meets the eligibility of the program which is based on their residency and their income level. We have had schools, whereas the voucher program has come in, and especially as the percentages have started to grow, that families have left because we've been accepting what they would call "those kids". We needed to be much more intentional in maintaining and, promulgating our Catholic identity in our schools. Some schools do it better than others. There's no doubt about that. We have a hundred and seven schools across the archdiocese, so there's going to be some that do certain things better than others, but that is OK.

These words echo the sentiments of Sharon “You want to make sure that your parents, when the parents are shopping for a school, know exactly what they're getting from you and your identity, your religious identity, whether that's Catholic or something else.” This approach opens encourages parents to ask themselves “What is the right place for my child?” Rick stated although this option is there, the number of families utilizing it are not tracked. However, Rick

added that during a 6-year tenure as a school principal, within voucher schools, only one family requested the religious opt out.

Model 2. The Model 2 student body population is 96% Catholic. The school has the highest Catholic student population within the area diocese. The Model has experienced no influence from the corporations partnering with them to pull away from their overall Catholicity. Michael of Model 2 stated, “There is no influence whatsoever from the corporations on the school, the curriculum, or its Catholicity.”

Model 3. Within Model 3, Helen stated there was no issues with maintaining Catholic identity within the philanthropy model. In addition, the participant stated, “the faith-based education was what was important to the donors, which had an impact on why they donated.” A faith-based education was found to be important and not a discourager for philanthropists who were seeking to make a difference.

RQ 6: What is the vision for the model, and in what ways is it a sustainable model?

Model 1. According to Rick, “for all of the schools, within this particular diocese, to take a hard look at the opportunity this program presents, particularly because the state model that's out there basically allows any school that's in the state to get into the program.” As of now, half the schools within the diocese participate in the program. Sharon extends this vision by stating advocates of the voucher program are often pegged as those who “would like to see a voucher in every backpack.” Ultimately, this model centers on empowering parents to have a choice in how and where their children receive an education. It presents them with an option of educating their children without “being bound by their local district or zip code.” The overall goal is to provide parents the option to choose their child’s education. Rick stated although the

“potential of the growth statewide may be slowed in the future years, there is still a firm and confident belief the program is here to stay.”

Model 2. The Cristo Rey Network desires to build and maintain corporate partnerships with those who have a passion in bridging the gap for students who need it most. This connection draws the corporate partner to an individual student to provide an opportunity to excel beyond the student's current state. It was found that companies are so invested in the model that 88% of corporate sponsors remain with the program annually (Bateman, 2014).

According to Michael, one of the main reasons work-study companies partner with this model is “they feel like they're making a difference in somebody's life.” In a Corporate Partner Performance Evaluation, sponsors found 93% of Cristo Rey students met or exceeded expectations at work (Bateman, 2014). There are some limitations to the funding model as recorded by Michael, “You’re limited by the amount of job partners in a particular market and you're limited by the fact that economic return is an important part of how we sell the jobs and our mission.” Michael further discussed how the model continues to grow each year, and while it may not take over Catholic education, evidence indicates it is expanding opportunities for people who are eligible for a Catholic college prep education.

Model 3. For the network of schools, the mission has always focused on providing an academically rigorous and vibrantly Catholic education that prepares students to become all that God created them to be both today and tomorrow. There is a focus on excellence and a belief in educating the whole child: mind, heart, body, and soul allowing students to graduate with the academic skills to succeed in life and the moral compass to do good for the world. Helen stated the following, in response to the question regarding the philanthropy model’s sustainability: “It is sustainable if you do not always see these schools as needy.” She indicated the goal is not to

keep funding poverty but to provide education to eventually help improve the financial standing of those living near the schools as they became more employable and more able to pay tuition through the provided job training and placement. Helen stated the school then becomes a community resource center of learning for the whole community. Helen further states "No model is sustainable if you just keep doing the same thing for the same population and don't help the population come out of the need for those scholarships."

Summary

Chapter 4 reported data from each funding model as it pertained to the research questions guiding the chapter. Model 1 (Voucher model) reported a revitalization for Catholic schools within the state, as well an expansion of the model's program that extended the opportunity for more families to participate. Challenges within the model were primary political, as using tax payer's funds for private faith-based vouchers was a point of contention. In addition, the model found a lack of education among the families to be a hurdle, as most families are having the opportunity for entering school choice programs for the first time. The model found some families presently within the state's Catholic schools did not fully support the voucher system, as it does present a cultural change in the student body. By providing an expansion of Catholic education within the state, the model has assisted in making Catholic education a viable option for the underprivileged population. The sustainability of the model, according to the data, looks to be favorable as the primary funding is supporting by the government and any changes to the system would have a profound impact on the public educational school system within the state.

Model 2 (Cristo Rey) is currently on track to attain the necessary job partners needed to sustain its financial model framework, while the diocese in Model 3 (Philanthropy) will be

relinquishing leadership in the 2019-2020 school year to a charter school network after 20 years of serving families within the inner city.

The next chapter explores the implications and an analysis of the findings for the three alternative funding models. Discussed is differences and commonalities among the models to assess the extent to which the models serve as a valuable alternative to not only revitalize but sustain Catholic education within urban areas.

Chapter 5: Discussion and Conclusion

The purpose of this chapter is to provide an analysis of the results while drawing conclusions to determine whether the research answers the primary research question, “How can nontraditional funding models serve as a valuable alternative to not only revitalize but sustain Catholic education within urban areas?” The chapter will specifically focus on commonalities and differences among the three funding models and analyze the impact of each regarding providing a Catholic education to the most vulnerable. An overview of the problem, provided in the Literature Review, outlined the predominant issue: Catholic education struggles in operating its schools within urban areas due to the lack of finances. This issue left families who desired a Catholic education with few options outside the local public system. Catholic leaders now recognize the issue and are engaging in creative practices to once again provide a Catholic education for all students, regardless of race, religion, and economic status.

Since the research was guided by a central research question and six sub research questions, I reviewed the responses to gain a better understanding of the relation of the responses to the themes. This in turn led to providing clarity to gain a better understanding of themes in an effort to highlight key components showing the effectiveness or ineffectiveness of the model’s goal in making a Catholic education accessible to every student.

Summary of Results

Results of the alternative funding models indicate the Voucher Model appears to be the most effective across the board when comparing all three model evaluations. Its benefit, through provided governmental assistance funding, has saved many Catholic schools that were on the verge of closing or had already dissipated. Although approval of the voucher model was not granted in the Philanthropy model studied, it does present a possible solution to the Philanthropy

Model, as when the voucher model is combined with the philanthropy model, it reduces the financial burden. Not only could it make a difference in the viability of the philanthropy model, the voucher model is currently being used in the Corporate/Cristo Rey network in the state of Louisiana.

The results also showed families of all faiths and backgrounds are welcoming the models, but there is a lack of education for those seeking the option in understanding the process and requirements to gain the experience of receiving a Catholic education through the Voucher Model. Within the faith, educating parishioners regarding the need and mission of the faith to find sources to draw the church back to its original calling of educating all students by serving students in poverty-stricken areas presented challenges. Abandoned and nonoperational Catholic schools, within urban areas, are seeking the nontraditional funding needed, to once again serve the vulnerable population. The overall conclusion is for Catholic education schools to revitalize and become sustainable, exploring new alternative funding possibilities is no longer optional but a requirement to reverse the declining trend of Catholic education.

Table 2

Funding Model Overview

Research Model	Date Implemented	Funding Sources	Number of Schools	Viability Concerns	Overall Sustainability of the Model (Low, Moderate, High)
Voucher Model	1990	State Funding	127	Political changes in office, which could impact government funding if it is decided to no longer fund the model	Moderate - High
Cristo Rey Model	2015	Corporate Partnerships	1	Weak economy in the school areas impact the job opportunities for students	Moderate-High (depends on economy)
Philanthropy Model	1999	Individual Businesses & Corporations	9	Sole dependency on philanthropy and donations from contributors. Economy also plays an impact on donations	Low to Moderate (economic factors such as, a recession, could decrease donations)

Discussion of the Results

Voucher Model (Model 1)

Most research analyzed of the Voucher Model centers on the academic results of the students enrolled in the program. The overall findings conclude that students who enroll in private schools often outperform the peers in public (Shakeel, Anderson, & Wolf, 2016). They concluded that alternative funding models, such as Model 1, tend to boost student achievement (Shakeel, Anderson, & Wolf, 2016). A comprehensive longitudinal evaluation of Model 1, performed through the University of Arkansas (Wolf, 2012), revealed results in a number of areas. Participation in the state's choice program continued to grow even as schools in the choice and public schools have lost or at least been denied public funds to low performing schools over the past five years. When compared to the state's public school, the rate of high school graduation and enrolling and continuing in a four-year college for students in the choice program increases 4-7 percentage points. When compared to the public school system, within the state, Catholic schools are 7% more likely to be proficient on state accountability tests in Math and 14% more likely to be proficient in English. As it relates to serving students at a disadvantaged due to economic status, Model 1 performs significantly better than similar public schools (Flanders, 2017).

It is important to note that school choice has a major effect on state funding (Forster, 2016). In discussions of an empirical study entitled, *A Win-Win Solution: Empirical evidence on School Choice* (Forster, 2016) states:

Spending on schools has been migrating toward the state level over time, to the point where education is now a very large portion of most state budgets.

Education spending sometimes even makes up a majority of the state general

fund. This change has been driven in large part by concerns over equity in funding across districts. Because of those concerns, almost every state funds schools based on their enrollment levels, allocating a base amount per student each to each district (usually with some adjustments for local condition). Most states have two major systems for funding schools: a “formula funding” system that distributes the majority of spending based on number of students and a separate fund for capital expenses, such as cost of buildings.

To further this explanation, Forster concluded school choice creates both savings and cost for state budgets. When a student uses school choice to leave public school for a private school, the state must cover the student’s cost to the choice program, but it also spends less on public schools by an amount equal to one student’s worth of funding (Forster, 2017).

In a study on parental satisfaction of the Choice programs, results showed “parents are overwhelmingly satisfied with their new schools than they were with their previous schools...” (Rhinesmith, 2017). In particular, for Model 1, parents gave grades 0.3 points higher than public school parents and were more satisfied than public school parents. There was also a 12 percentage-point advantage for Model 1 with parents giving their school an A or B over public school parents (Weinschrott & Kilgore 1998, Witte, 2001, Witte, 2008). In addition, parents participating in Model 1 were found to be most satisfied with “what is taught in school, school safety, and the amount their child has learned” (Rhinesmith, 2017). Therefore, it is concluded that providing choice in education leads to higher levels of parent satisfaction (Rhinesmith, 2017).

Corporate/ Cristo Rey (Model 2)

The Cristo Rey model focuses on providing families, of low economic status, an opportunity for a Catholic education, specifically with a goal in nurturing first-generation college students. On average, most Cristo Rey students begin their journey academically two years behind. Model 2 (Cristo Rey) has seen substantial growth, opening two schools each year throughout the country in the most impoverished areas. It offers children an opportunity to receive a Catholic education through a work-study program. The work-study partnerships have increased for Model 2, and this school will secure its remaining partnerships by the end of the 2017-2018 school year. Although the model studied will not be graduating its' first class of students until the 2018-2019 school year, the overall network model boasts that 100% of Cristo Rey graduates are accepted into a two-year or four-year college with a 90% matriculation rate. In addition, the college completion rate, of students within the model's network, is four times that of peers in public schools. Cristo Rey students work at "white-collar jobs" as part of their education. These jobs assist in holistically providing students with the necessary skills to obtain employment beyond a job at a fast food restaurant. It instills the belief they are able to succeed if the opportunity for a white-collar job is presented. Employers rate 94% of Cristo Rey students as meeting or exceeding expectations. And 90% of employers continue to enroll in and support the program each year.

While many Catholic schools are closing their doors to financially-behest competitors, (from 2003 to 2014, 23.2% reportedly closed or consolidated, and student numbers declined by 22.7%) the Cristo Rey Network is expanding. This unique financial model that affords the students the opportunity to attend the school will continue to grow around the country as the network's strategic planning goal is to open 40 schools by 2020. Currently the network has 32

schools. The lack of clarity of the admissions process was the main challenge for the model, as the opportunity of school choice was new and unfamiliar to the families.

Although the system is working for Model 2, it was mentioned that this model weighs heavily on the economic state of the city where the school resides. School sustainability depends on this factor. It is important to remember that most Cristo Rey schools operate in large cities. Larger cities usually have the strong economy required to provide the funding needed for the model. This model heavily depends on a strong economy to be successful, as the network is supported by companies and business within the area. If the economy is down, job placement for students would be a challenge, and without students having access to the work study program, a Cristo Rey education would not be affordable. For those schools opening in smaller cities, like Baton Rouge, LA, the funding model is not as successful in operations without additional assistance. The Cristo Rey, in Baton Rouge, opened its doors in 2016, and this particular school combines its original funding model with government vouchers. The Director of School Growth for the Cristo Rey Network in Baton Rouge stated, “Without the voucher program, we wouldn’t be here today.”

The Cristo Rey model is making a Catholic education affordable and accessible to students in urban areas. Although, 20 schools are not opening each year, it continues to build a network that is making school choice an option. A need to think outside of its work-study partnerships to gain additional assistance with vouchers, to recover struggling schools, such as that in Baton Rouge, adds substance to the understanding of the benefits alternative funding has on Catholic education.

Philanthropy (Model 3)

The Philanthropy Model studied has a history of introducing the need for alternative funding to educate children in areas of poverty. The primary goal was to reopen Catholic schools within the inner city that had to cease operations due to lack of funding. Since the reopening of one Catholic school using this model, the network has now reopened a total of nine previously closed schools within its inner city as of the date of this study. City philanthropists helped to accomplish this feat. The model succeeded for 20 years until announcing the schools would transfer leadership to a Charter network due to a depletion in its trust funds. The Catholic diocese of the city announced, in January 2018, that the network of schools has been operating for the past twenty years but is now having to separate from the Catholic diocese. The announcement specified that the trust funds had been depleted, not leaving enough to sustain the operations of the schools. A charter school network is seeking to take over the schools at the end of the 2018-2019 school year. Additionally, although the faith foundation has been present for over two decades, it can no longer be a part of the charter school's mission because the schools will now be publicly funded. However, the program's impact in continuing the cause to provide a Catholic education to all students cannot be dismissed. Of the more than 1,000 students who attend the schools, majority practice a religion other than Catholicism. In the 2014-2015 school year, students scored above the national average in reading, language, and math on the Iowa Assessment Core Composite as determined by Riverside Publishing Company's Estimated Growth Report, and kindergarten students were reading at the 92nd national percentile. More than three-quarters of the students met or exceeded their expected achievement growth on the Iowa Assessment in English and math, as determined by the Riverside Publishing Company's

Estimated Growth Report for the Iowa Assessment Core Composite during the 2012-13 school year.

The Model 3 example provided a platform for Catholic Dioceses across the country such as, The Catholic Partnership Schools, to replicate and improve the Philanthropy Model throughout the years. Helen, the Philanthropy Model interviewee, stated, “All models need philanthropy. If you have strict philanthropy without gradually increasing parental support, because unless you have a government assistance, they just can't keep going on strict philanthropy unless you raise a level of contributions from that of the parents themselves. Every school needs help.” The model studied was not granted access to state vouchers which may have allowed its operation to continue as was the case with the Cristo Rey school in Baton Rouge. The foundation of the model and its impact in the urban city has been laid for new leadership so the service of a marginalized population will continue and various Catholic schools across the country use the philanthropy model, so this is an element to consider in its sustainability.

New leadership seeking to take the place of the current network is from a local Catholic university within the city. The possibility of maintaining a faith-based network of schools still exists. This collaboration also capitalizes on the importance of Catholic universities assisting in nurturing primary and secondary schools with an understanding that there is a calling and need for collaborations of this magnitude across the spectrum to continue the revitalization of Catholic education within urban areas. When Helen (Model 3), was asked if there was disappointment in the upcoming structure change leading the schools to no longer be under the diocese, her response was quite enlightening. She communicated an understanding that regardless of who is in charge, the overall mission of the Catholic faith is accomplished. The most vulnerable population continues to receive resources and an education that can assist in their rise from

poverty. This is important to remember as educational leaders are working across faith and public lines to come together to find solutions that provide better opportunities and educational options for underserved communities.

Discussion of the Results in Relation to the Literature

The results aligned with the findings from the study indicated that funding, as described by the literature review regarding the loss of revenue within the Catholic churches, were due to several issues. The exodus of parishioners leaving for suburban areas and starting Catholic schools in suburban areas played a significant impact on the funding needed to sustain schools already in operation. The loss of Nuns and an influx of lay teachers created an additional financial burden by increasing the need for increased funding to sustain operations. The literature review (Brinig & Garnett, 2014; Buddin, 2012; Fialka, 2003; Gihleb & Giuntella, 2016) clearly focuses on the loss of funding which has made the most significant impact on the dwindling accessibility and affordability of a Catholic education for all students. This review highlights the need for alternative funding models, such as those presented in this study, as a means to revitalize the Catholic educational system. There is an overall understanding when the literature review is combined with the results of the research that the traditional funding model has faded away (Huber, 2013; Maddox, 2011; Schmalz, 2009). Catholic parishes can no longer be the primary and sole financial source in sustaining schools within urban areas. The models explored were created out of need to revitalize the Catholic educational system in a time where schools, within the inner cities, were closing and Catholic education was in a declining trend (Marcus, 2015). Subsequently, to restore Catholic schools within urban areas, Catholic leaders must find innovative alternative funding solutions to better serve the marginalized population.

Limitations

This study was limited because it only focused on three models within Catholic education. Since the primary issue is lack of funding to sustain operations of Catholic schools, the ingenuity of creating alternative funding sources extends beyond the models presented in this research. Among the most prevalent new-wave reforms are school consortia that are used to mitigate the downsides of parochial schools' traditionally isolated status. For generations, most Catholic schools have each been under the charge of a single local parish (Robson & Smarick, 2016). In a consortium, a small group of schools teamed up to meet common needs and capitalize on economies of scale. For those familiar with chartering, consortia are similar to proto-networks, somewhere between a standalone charter and a charter management organization (CMO) (Robson & Smarick, 2016). In Los Angeles, the Catholic School Consortium brings together two dozen campuses, providing resources, support, and guidance as they collaborate to solve common challenges (Robson & Smarick, 2016).

Implications of the Results for Practice, Policy, and Theory

After analysis of the research, it was discovered that one model easily combined other models. The Voucher Model has proven success in not only as a standalone but also shows promise when combined with the Cristo Rey and Philanthropy Models. The Voucher Model, although political in its use, has a good sustainability outlook as to completely overhaul the voucher program would mean thousands of students returning to the public school system. This influx on students, at one time, would call for a restructure in school operations. According to Sharon (Voucher Model), a third of the students in the city have chosen alternative education models. To do away with the model would send thousands of students back to public schools instantly. The influx of students returning to public schools would impact public school

operations, and public districts would find themselves short of funds. However, there are advocates on both sides of the coin, and those who do not support the voucher system voice concerns about legislation regarding the separation of church and state appearing and swinging unpredictably depending on the parties in office representing the legislature.

Presented across all three models was the challenge in educating families about their options and the application and admittance process. The lack of resources for families in poverty tends to limit their understanding of what is needed to increase awareness of educational options. Leaders of alternative funding models, within Catholic education, are not only educators but marketers and advocates for those they serve. The overall mission is to provide the students with tools to enable them to rise from poverty. All three models focus on the need of not only bettering the students but additionally bettering the students' entire communities. As stated by Helen (Philanthropy Model), “Unfortunately, sometimes you're working with the working poor. The goal is always to not keep people in poverty, but to help them get out of poverty. No model is sustainable if you just keep doing the same thing for the same population and don't help the population come out of the need for those scholarships.”

At the current time, the sustainability of alternative funding models for Catholic education is fluid and not as secure enough, but progress is being made. Each model studied plays a role in continuing the efforts to provide and make a Catholic education accessible and affordable for the marginalized population. Michael (Cristo Rey) understands that specific model's success lies in answering the question, “Does the market bear it?” The sustainability is one that he says, “...is not going to take over Catholic education in any way, shape, or form but it is expanding the pie when it comes to people who are eligible to get a Catholic college prep education.” This study provided discussion and answered the central research question, “How

can nontraditional funding models serve as a valuable alternative to not only revitalize but sustain Catholic education within urban areas?”

As previously noted, over the years the models researched have aided in the process of providing alternative funding to revitalize Catholic school within urban areas. Nelson Mandela was quoted to have said, “Poverty is not an accident. Like slavery and apartheid, it is man-made and can be removed by the actions of human beings.” Alternative funding models, within Catholic education, are proving they make a difference by the actions of the leaders who are thinking outside the box of the traditional funding models that provide families of low economic status to gain a Catholic education. The Voucher Model continues to expand throughout the country. Cristo Rey is currently on track to meet the strategic goal of 40 schools by 2020. Though the Philanthropy Model studied is relinquishing its leadership to a charter network due to the depletion of its trust funds, the overall philanthropy model continues to evolve to make a Catholic education affordable and accessible to all desiring students and to seek to reach out to those community members and organizations who understand and believe in the mission of elevating the economically disadvantaged.

Recommendations for Further Studies

This researcher recommends a similar study expands to models outside those presented in this present study. The need to explore various avenues of alternative funding for Catholic education may open dialogue for those in Catholic leadership seeking answers regarding the efforts to revitalize Catholic education. This research limited its findings to funding. It would be beneficial to see how student performance compares among a wider variety of funding models as students participating in the Corporate Work Study programs have jobs. Does this piece of the model have an impact on their overall performance in the classroom?

Further research is also recommended to explore the management aspect of these models, taking into account the structure and implementation needs to ensure success. In addition, research is recommended to seek out family participants enrolled in alternative funding model within Catholic education, to get a perspective of the overall process from firsthand recipients.

Conclusions

This study was conducted to gain a clearer understanding of why Catholic education was on the decline and struggling to serve families in poverty. To achieve a Catholic education is becoming something only the upper middle class and wealthy can afford due to the rising cost of tuition well beyond what an urban city family could afford. It must be noted that those who serve as advocates for children in poverty and extend to the children the option of a Catholic education are on the front lines in creating nontraditional funding models to continue to serve the community. The efforts to think outside the box or believing that no box exist at all is allowing Catholic leaders to implement nontraditional funding solutions that show promise in the mission of making a Catholic education accessible and affordable for all.

It appears that there is no one model that is completely sustainable on its own. The most effective solutions combine models to make tuition affordable for students and at the same time actively, with the help of social media, promote Catholic education as a viable alternative for families. The voucher provides a base of funding that works when supported by the other models. Lastly - effective programs promote business partnerships so that there is a career focus in Catholic education for students - such as through internship programs.

In a time when public education is continuing to evolve, in ways such as the creation of Charter schools, Catholic schools in the inner city must seek to do the same. The evolvement process not only impacts the individual student but the community as a whole, and it is of utmost

importance to continue to seek and explore alternative funding models to make a Catholic education possible to families who desire it but simply cannot pay the accompanying price tag.

References

- Administration for Children and Families. 2016. *Qualitative Research Methods in Program Evaluation: Considerations for Federal Staff*. Available online at https://www.acf.hhs.gov/sites/default/files/acyf/qualitative_research_methods_in_program_evaluation.pdf
- Abawi, K. (2013). Data Collection Instruments (Questionnaire & Interview). Retrieved from <http://Gfmer.ch>. Available at: <https://www.gfmer.ch/SRH-Course-2012/Geneva-Workshop/pdf/Data-collection-instruments-Abawi-2013.pdf>.
- Aldana, U. S. (2014). Moving beyond the college-preparatory high school model to a college going culture in urban Catholic high schools. *Journal of Catholic Education*, 17(2), 131–153.
- Ash, K. (2013, January 10). *A Strategy for Saving Catholic Schools*. Retrieved from Education Week: http://blogs.edweek.org/edweek/charterschoice/2013/01/how_to_save_catholic_schools.htm
- Bath, A. (2013, April 5). *Catholic Schools Failing to Keep Up Enrollment*. Retrieved from USA Today: <http://www.usatoday.com/story/news/nation/2013/04/04/catholic-schools-failing-to-keep-up-enrollment/2054767/>
- Bailey, M. J., & Cooper, B. S. (2009). The introduction of religious charter schools: A cultural movement in the private school sector. *Journal of Research on Christian Education*, 18(3), 272-289. Retrieved from <http://cupdx.idm.oclc.org/login?url=https://search-proquest-com.cupdx.idm.oclc.org/docview/61807340?accountid=10248>

- Bateman, A. (2014). *THE CRISTO REY NETWORK: Serving Sustainable Success*. Arlington, VA: The Lexington Institute. Retrieved from <http://www.lexingtoninstitute.org/wp-content/uploads/2014/10/Cristo-Rey-Network.pdf>
- Bello, D. A. (2006). The status of special education services in catholic high schools: Attributes, challenges, and needs. *Exceptional Children*, 72(4), 461-481. Retrieved from <http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/201095960?accountid=10248>
- Borrero, N. (2010). Urban school connections: A university-K-8 partnership. *Catholic Education: A Journal of Inquiry and Practice*, 14(1) Retrieved from <http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/1690853779?accountid=10248>
- Borneman, A. M. (2007). Alternative Catholic School Model as a Prospective Future of Catholic Education in the City of Philadelphia for Catholic and Non-Catholic Children of Poverty. (Unpublished Dissertation). Saint Joseph's University, Philadelphia.
- Bradley-Levine, J., & Carr, K. A. (2015). Critical theory and catholic social teaching: A research framework for catholic schools. *Journal of Catholic Education*, 18(2), 27-43. doi:<http://dx.doi.org.cupdx.idm.oclc.org/10.15365/joce.1802032015>
- Bredeweg, F. (1984). "United States Catholic Elementary and Secondary Schools, 1983-1984. A Statistical Report on Schools, Enrollment, & Staffing." Publication Sales, National Catholic Educational Association, Suite 100, 1077 30th Street, N.W., Washington, DC 20007.
- Brinig, M. F., & Garnett, N. S. (2014). *Lost classroom, lost community*. Chicago, IL: University of Chicago Press.

Bronner, E. (1998, June 11). *WISCONSIN COURT UPHOLDS VOUCHERS IN CHURCH SCHOOLS*. Retrieved from New York Times:

<https://www.nytimes.com/1998/06/11/us/wisconsin-court-upholds-vouchers-in-church-schools.html>

Buddin, R. (2012). *The Impact of Charter Schools on Public and Private School Enrollments*. Washington,DC: Cato Institute.

Canavan, K. (2009). Catholic Schools and poor and disadvantaged students: how the Sydney Catholic school system is responding to the challenge. *International Studies in Catholic Education*, 169-186.

CAPE. (2014, February). *Council for American Private Education*. Retrieved from CAPE outlook: <http://www.capenet.org/pdf/Outlook392.pdf>

CAPE. (2015, June). *Council for American Private Education*. Retrieved from CAPE outlook: <http://www.capenet.org/pdf/Outlook406.pdf>

CAPE. (2015, November). *Council for American Private Education*. Retrieved from CAPE outlook: <http://www.capenet.org/pdf/Outlook409.pdf>

Catholic Social Teaching. (2010). Retrieved from United States Conference of Catholic Bishops: <http://www.usccb.org/beliefs-and-teachings/what-we-believe/catholic-social-teaching/index.cfm>

Cavanagh, S. (2012, May 8). *Catholic School Principles Scrambling, Looking for Support*.

Retrieved from Education Week:

http://blogs.edweek.org/edweek/charterschoice/2012/05/catholic_school_principals_scrambling_looking_for_support.html

Cavanagh, S. (2012, August 29). *Catholic Schools Feeling Squeeze from Charter Schools*.

Retrieved from Education Week:

http://www.edweek.org/ew/articles/2012/08/29/02catholic_ep.h32.html

Catholic Diocese of Memphis announces Sunset for Jubilee Schools. (2018, January 18).

Retrieved from The Catholic Diocese of Memphis in Tennessee:

http://www.cdom.org/CatholicDiocese.php?op=JSchools_Facts

Chakrabarti, R., & Roy, J. (2010). *Do Charter Schools Crowd Out Private School Enrollment?*

Evidence from Michigan.. Federal Reserve Bank of New York Staff Report Number 472.

Chakrabarti, R., & Sutherland, S. (2013). New Jersey's Abbott districts: Education finances

during the Great Recession. *Current Issues in Economic and Finance*, 19(4), 1–11. doi:

10.2139/ssrn.2276973

Cohen, D. & Crabtree, B. (2006, July). *Qualitative Research Guidelines Project*. Retrieved from

Robert Wood Johnson Foundation: <http://www.qualres.org/>

Cowne, E. (2003). *Developing inclusive practice: The SENCO's role in managing change*.

London: David Fulton.

Cristo Rey Network. (2018-a). Retrieved from Cristo Rey Network:

<https://www.cristoreynetwork.org/about>

Cristo Rey Network. (2018-b). Mission and History. Retrieved from Cristo Rey Network:

<https://www.cristoreynetwork.org/about/mission-and-history>

Creswell, J. W. (2013). *Qualitative Inquiry & Research Design*. Los Angeles: Sage.

D'Agostino, T. (2014, September 9). *Can Blended Learning Save Catholic Schools*. Retrieved

from EdSurge News: <https://www.edsurge.com/news/2014-09-09-can-blended-learning-save-catholic-schools>

- Deck, A. (2012, September 16). *Building Cultural Competencies and the Call for a New Evangelization*. Retrieved from Catechetical Sunday: <http://www.usccb.org/beliefs-and-teachings/how-we-teach/catechesis/catechetical-sunday/new-evangelization/upload/Building-Cultural-Competencies.pdf>
- Denzin, N. K. (1978). The logic of naturalistic inquiry. In N. K. Denzin (Ed.). *Sociological methods: A sourcebook*. New York: McGraw Hill.
- DeVault, G. (2016, October 15). *Establishing Trustworthiness in Qualitative Research*. Retrieved from The Balance: <https://www.thebalance.com/establishing-trustworthiness-in-qualitative-research-2297042>
- Dosen, A. J., Gibbs, M.G., Guerrero, R.B., & McDevitt, P.J. (2004). Technology in nonsectarian and religious private schools. *Journal of Research on Christian Education*, 13 (2), 289-314.
- Durow, W. P. (2007). Including and serving students with special needs in Catholic schools: A report of practices. *Catholic Education: A Journal of Inquiry and Practice*, 10(4), 473-489.
- Ewert, S. (2013, January). *The Decline in Private School Enrollment*. Retrieved from U.S. Census Bureau: Social, Economic, and Housing Statistics Division: https://www.census.gov/hhes/school/files/ewert_private_school_enrollment.pdf
- Fallows, D. (2014, October 16). *A Creative Way to Educate Low- Income Students*. Retrieved from The Atlantic: <http://www.theatlantic.com/education/archive/2014/10/a-creative-way-to-educate-low-income-students/381461/>
- Ferguson, S. M. (2014). How Can Catholic Higher Education Help K-12 Catholic Schools and School Systems Prepare for and Maximize Participation in Parental Choice Programs? A

- Reflection on the 2013 Catholic Higher Education Conference on Catholic School Financing. *Journal of Catholic Education*, 191-200.
- Ferreira, M. 2007. Estimating the Effects of Private School Vouchers in Multidistrict Economies. *American Economic Review*, 97, 789-817.
- Fialka, J. J. (2003). *Sisters: Catholic Nuns and the Making of America*. New York: St. Martin's Press.
- Flanders, W. (2017). *Apples to Apples*. Wisconsin: Wisconsin Institute For Law and Liberty.
- Foster, G. (2016). *A Win-Win Solution The Empirical Evidence on School Choice*. Indianapolis: Friedman Foundation For Educational Choice.
- Fraga, B. (2013, August 22). *Catholic Education Success Story: Tuscon Elementary School Refocuses Mission and Flourishes*. Retrieved from National Catholic Register: <http://www.ncregister.com/site/article/catholic-education-success-story>
- Francis I. (2017, June 13). Father's Message for the First World Day of the Poor, 13.06.2017. *Summary of Bulletin, Holy See Press Office*. Retrieved from <https://press.vatican.va/content/salastampa/en/bollettino/pubblico/2017/06/13/170613c.html>
- Frattura, E. M., & Capper, C. A. (2007a). *Leadership for social justice in practice: Integrated comprehensive services for all learners*. Thousand Oaks, CA: Corwin Press.
- Freedman, S. G. (2005, March 2). Now, Catholic Educators Must Also Be Fundraiser. *The New York Times*. Retrieved from New York Times: http://www.nytimes.com/2005/03/02/education/now-catholic-educators-must-also-be-fundraisers.html?_r=0

- Gibbs, M., Dosen, A., & Guerrero, R. (2008). Technology in Catholic Schools: Are Schools Using the Technology They Have? *Catholic Education: A Journal of Inquiry and Practice*, 176-192.
- Gihleb, R., & Giuntella, O. (2013). Nuns and the effects of Catholic schools: Evidence from Vatican II (IZA Discussion Paper 7753). Bonn, Germany: Institute for the Study of Labor (IZA).
- Greeley, A. (1982). *Catholic High Schools and Minority Students*. New Brunswick, NJ: Transaction Publishers.
- Golden, N. (2016, May 12). *New Program Offers 40 Grants to Local Catholic Schools*. Retrieved from Georgia Bulletin: <https://georgiabulletin.org/news/2016/05/new-program-offers-40-grants-try-local-catholic-schools/>
- Goldschmidt, E. P., & Walsh, M. E. (2011). *Sustaining Urban Catholic Elementary Schools: An Examination of Governance Models and Funding Strategies*. Boston: Boston College.
- Harris, J. C. (2000). The funding dilemma facing Catholic elementary and secondary schools. In J. Youniss & J. J. Convey (Eds.), *Catholic schools at the crossroads: Survival and transformation* (pp. 55–71). New York, NY: Teachers College Press.
- Horning, C.N. (2013). The Intersection of Religious Charter Schools and Urban Catholic Education: A Literature Review. *Journal of Catholic Education*, 16 (2). Retrieved from <http://digitalcommons.lmu.edu/ce/vol16/iss2/8>
- House, T. W. (2008). *Preserving a Critical National Asset: America's Disadvantaged Students and the Crisis in Faith Based Urban Schools*. Washington, DC: U.S. Department of Education.

- Howell, W. & P. (2006). *The Education Gap: Vouchers and Urban Schools*. Washington, DC: Brookings Institution Press.
- Huber, J. B. (2013). The Accessibility of American Catholic Secondary Schools to the Various Socioeconomics Classes of Catholic Families. *Catholic Education: A Journal of Inquiry and Practice*, 270-287.
- Huberman, M. M. (2014). *Qualitative Data Analysis: A Methods Sourcebook. Third edition*. Thousand Oaks: Sage.
- Hunt, T. C. (2005). Catholic schools: Yesterday, today, and tomorrow. *Journal of Research on Christian Education*, 14, 161–175. doi: 10.1080/10656210509484987
- Impact. (2018, June 1). Retrieved from Cristo Rey Network:
<https://www.cristoreynetwork.org/impact/college-success>
- Jennings, J. (2013, March 28). *Proportion of U.S. Students in Private Schools is 10 Percent and Declining*. Retrieved from The Huffington Post : http://www.huffingtonpost.com/jack-jennings/proportion-of-us-students_b_2950948.html
- Jick, T. D. (1979). Mixing Qualitative and Quantitative Methods: Triangulation in Action. *Administrative Science Quarterly*, 602-611.
- Jessop, T. S. (2001). Key ingredients in the search for social justice: A case study of best practices in a calcutta school. *Catholic Education: A Journal of Inquiry and Practice*, 5(1) Retrieved from
<http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/1690498630?accountid=10248>
- Johnson, S. (2005, March 24). *Can Catholic Elementary Schools Survive: Rising Cost, Changing Demographics Challenge a U.S. Institution*. Retrieved from NBCNews.com:

- http://www.nbcnews.com/id/7258896/ns/us_news-faith_in_america/t/can-catholic-elementary-schools-survive/#.WRL090XyvDc
- Kabadi, S. U. (2015). The Jesuit Social Justice Dialectic within the Cristo Rey School Model. *Journal of Catholic Education*, 181-200.
- Keating, G. (2015, August 19). *Back to School: Technology Use Becoming Integral in Classrooms*. Retrieved from The Catholic Sun: <http://www.catholicsun.org/2015/08/19/technology-use-becoming-integral-in-classrooms/>
- Kincheloe, J. L., & McLaren, P. (2003). Rethinking critical theory and qualitative research. In N. K. Denzin & Y. S. Lincoln (Eds.), *The landscape of qualitative research* (2nd ed., pp. 433–488). Thousand Oaks, CA: Sage.
- King-Sears, M. E., & Cummings, C. S. (1996). Inclusive practices of classroom teachers. *Remedial and Special Education*, 17(4), 217-226.
- Kushner, S. I. (2012). *Program Evaluation and Case Study*. Thousand Oaks: SAGE Publications, Inc.
- Long, T. J., & Schuttloffel, M. J. (2006). A rationale for special education in catholic schools. *Catholic Education: A Journal of Inquiry and Practice*, 9(4) Retrieved from <http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/1690501896?accountid=10248>
- Lucilio, L. (2009). What secondary teachers need in professional development. *Catholic Education: A Journal of Inquiry and Practice*, 13(1) Retrieved from

<http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/1690504335?accountid=10248>

Maddox, M. (2011). Are religious schools socially inclusive or exclusive? An Australian conundrum. *International Journal of Cultural Policy*, 169-186.

Marcus, J. (2015, September 2). *The Demise of Private Schools*. Retrieved from The Atlantic: <http://www.theatlantic.com/education/archive/2015/09/parochial-schools-demise/403369/>

MacGregor, C. A. (2012). *School's out forever: The decline of Catholic education in the United States* (Order No. 3545840). Available from ProQuest Dissertations & Theses Global. (1240668486). Retrieved from <http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/1240668486?accountid=10248>

Maxwell, J.A. (2009). Designing a qualitative study. In L. Bickman and D.J. Rog (Eds.) *Applied Social Research Methods*. Thousand Oaks, CA: Sage. 214-253.

Mayer, D. P., Mullens, J.E., & Moore, M.T. (2000). *Monitoring school quality: An indicator report (NCES 2001-030)*. Washington, DC: U.S. Department of Education, National Center for Education Statistics.

McDonald, D. (2000). *United States Catholic Elementary and Secondary Schools 1999-2000: A Statistical Report on Schools, Enrollment and Staffing*. Washington, DC: National Catholic Education Association.

McDonald, D. & Schultz, M.. (2010). *United States Catholic Elementary and Secondary Schools 2009-2010: A Statistical Report on Schools, Enrollment and Staffing*. Washington, DC: National Catholic Education Association.

McDonald, M. (2007). Partners for Quality in Inner-City Schools. *Momentum*, 35-38.

- McGinnis, J. A. (1997). *As We Teach and Learn: Recognizing Our Catholic Identity*. Washington, DC: the National Catholic Education Association.
- McKenna, L. (2017, Feb 16). *The Catholic Schools Saved by Vouchers*. Retrieved from The Atlantic: <https://www.theatlantic.com/education/archive/2017/02/the-catholic-schools-saved-by-vouchers/516888/>
- National Center For Education Statistics. (n.d.). Retrieved from <https://nces.ed.gov/fastfacts/display.asp?id=72>
- National Conference of Catholic Bishops. (1972). *To teach as Jesus did: A pastoral message on Catholic education*. Washington, DC: United States Catholic Conference.
- National Conference of Catholic Bishops. (1998). *Welcome and justice for persons with disabilities: A framework of access and inclusion*. Washington, DC: United States Catholic Conference.
- Ozar, L. A., & Weitzel-O'Neill, P. (Eds.). (2012). *National standards and benchmarks for effective Catholic elementary and secondary schools*. Chicago, IL: Loyola University Chicago, Center for Catholic School Effectiveness.
- O'Keefe, J., & Murphey J. (2000). *Ethnically Diverse Catholic Schools: School Structure, Students, Staffing and Finance*. In *Catholic Schools at the Crossroads: Survival and Transition*, J. Youniss and J. J. Convey (Eds.). New York and London: Teachers College Press
- Ospino, H., PhD., & Weitzel-O'Neill, P., PhD. (2017, Winter). Catholic schools in an increasingly hispanic church. *Momentum*, 48, 16-18,12. Retrieved from <http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/1865490017?accountid=10248>

- Paul VI. (1965, December 7). *Gaudium et spes*. Retrieved from http://www.vatican.va/archive/hist_councils/ii_vatican_council/documents/vat-ii_const_19651207_gaudium-et-spes_en.html
- Pennock, M. (2007). *Learning and Living Justice: Catholic Social Teaching*. Notre Dame: Ave Maria Press.
- Petrisek, J. (2016, June 14). *Cardinal Newman Society*. Retrieved from *Bishop: Catholic Schools Need New Financial Models to Survive*: <https://cardinalnewmansociety.org/bishop-catholic-schools-need-new-financial-models-survive/>
- Quezada, R. L. (2011). Global student teacher transformation experiences: Living the faith through the shared Christian praxis learning process. *Catholic Education: A Journal of Inquiry and Practice*, 14(4) Retrieved from <http://cupdx.idm.oclc.org/login?url=http://search.proquest.com/cupdx.idm.oclc.org/docview/1690849069?accountid=10248>
- Roman, D. B., & Baybado, P. A. (2008). Theological constants of justice in Catholic social teaching. *Philippiniana Sacra*, XLIII, 127, 83–98.
- Riordan, C. (2000). Trends in student demography in Catholic secondary education, 1972–1992. In J. Youniss & J. J. Convey (Eds.), *Catholic schools at the crossroads: Survival and transformation* (pp. 33–54). New York, NY: Teachers College Press.
- Robelen, E. W. (2008, April 25). *Bush Voices Faith in Religious City Schools*. Retrieved from Education
- Robson, K., & Smarick, A. (2016, March 29). *Innovation in Catholic Education*. Retrieved from Education Next: <http://educationnext.org/innovation-in-catholic-education-instruction-governance/>

Week: <http://www.edweek.org/ew/articles/2008/04/30/35faith.html>

Rhinesmith, E. (2017). A Review of the Research on Parent Satisfaction in Private School Choice Programs. *Journal of School Choice*, 585-603.

Rhoades, W. (2012). *The Facts About School Choice*. Washington DC: Alliance for School Choice.

Robson, A. S. (2015). *Catholic School Renaissance: A Wise Giver's Guide to Strengthening a National Asset*. Washington: The Philanthropy Roundtable.

Russo, C., & Cattro, G. (2010). Faith Based Charter Schools: An Idea Whose Time is Unlikely to Come . *Catholic Education: A Journal of Inquiry and Practice*, 509-531.

Scanlan, M. (2009). Moral, legal, and functional dimensions of inclusive service delivery in catholic schools. *Catholic Education: A Journal of Inquiry and Practice*, 12(4) Retrieved from <http://cupdx.idm.oclc.org/login?url=http://search.proquest.com.cupdx.idm.oclc.org/docview/1690504339?accountid=10248>

Schmalz, V. (2009, July 23). Paying for Catholic Schools. Retrieved from Our Sunday Visitor: <https://www.osv.com/OSVNewsweekly/Story/TabId/2672/ArtMID/13567/ArticleID/7740/Paying--for-Catholic-Schools.aspx>

Schools and Tuition. (2018, May 5). Retrieved from National Catholic Educational Association: https://www.ncea.org/NCEA/Proclaim/Catholic_School_Data/Schools_and_Tuition/NCEA/Proclaim/Catholic_School_Data/Schools_and_Tuition.aspx?hkey=e8a681a5-8d00-4d73-997b-4de7c6be68c1

Schwandt, T.A. (2007). Judging interpretations. *New Directions for Evaluation* 114: 11-25.

- Setari, A. P., & Setari, R. R. (2016). Trends in Catholic School Minority Enrollment and Higher Education Entrance Over the Recession. *Journal of Catholic Education*, 19(3).
<http://dx.doi.org/10.15365/joce.1903022016>
- Shokraii, N.H. (1997). *Why Catholic schools spell success for America's inner city children*. Washington, D.C: Heritage Foundation
- Stufflebeam, D.L. (2007). CIPP Evaluation Model Checklist. Retrieved January 8, 2012 from https://wmich.edu/sites/default/files/attachments/u350/2014/cippchecklist_mar07.pdf
- Thomas, M. S. (2015, August 19). *Catholic Education In The Digital Age*. Retrieved from America Magazine: <https://www.americamagazine.org/issue/unplugged-connected>
- United States Catholic Conference. (1978). *Pastoral statement of U.S. Catholic bishops on people with disabilities*. Washington, DC: United States Conference of Catholic Bishops.
- United States Conference of Catholic Bishops. (1999). *Sharing Catholic Social Teaching: Challenges and Directions*. Washington, DC: United States Conference of Catholic Bishops.
- United States Conference of Catholic Bishops. (2005). *Renewing our commitment to Catholic elementary and secondary schools in the third millennium*. Washington, DC: United States Conference of Catholic Bishops.
- Valadez, J. R., & Mirci, P. S. (2015). Educating for social justice: Drawing from catholic social teaching. *Journal of Catholic Education*, 19(1), 155-177.
[doi:http://dx.doi.org.cupdx.idm.oclc.org/10.15365/joce.1901072015](http://dx.doi.org.cupdx.idm.oclc.org/10.15365/joce.1901072015)
- Vaterlaus, J. M., & Higginbotham, B. J. (2017, August 15). *Qualitative program evaluation methods*. Retrieved from The Forum for Family and Consumer Issues:

<https://projects.ncsu.edu/ffci/publications/2011/v16-n1-2011-spring/vaterlaus-higginbotham.php>

Vatican II Council. (1966). Gravissimum educationis. In W.M. Abbot (Ed.), *The documents of Vatican II* (pp. 637-651). New York: The America Press.

Weiner, H. M. (2003). Effective inclusion: Professional development in the context of the classroom. *Teaching Exceptional Children*, 35(6), 12-18.

Wiebe Berry, R. A. (2006). Inclusion, power, and community: Teachers and students interpret the language of community in an inclusion classroom. *American Educational Research Journal*, 43(3), 489-529.

Wolf, C. D. (2016). *The School Choice Voucher: A "Get Out of Jail" Card?* Fayetteville: University of Arkansas.

Wolf, P. J. (2012). *The Comprehensive Longitudinal Evaluation of the Milwaukee Parental Choice Program: Summary of Final Reports*. Fayetteville: School Choice Demonstration Project.

Wuerl, D. J. (2008, December 22). *How to Save Catholic Schools*. Retrieved from American Magazine: The National Catholic Review:
<http://www.americamagazine.org/issue/681/article/how-save-catholic-schools>

Yin, R. K. (2014). *Case Study Research Design and Methods (5th ed.)*. Thousand Oaks: SAGE.

Ziegler, J. (2011, May 31). *The State of Catholic Schools in the US*. Retrieved from The Catholic World Report:
http://www.catholicworldreport.com/Item/795/the_state_of_catholic_schools_in_the_us.aspx

Zucker, D. M. (2009). How to Do Case Study Research. *Methods in the Social Sciences*, 2.

Retrieved from http://scholarworks.umass.edu/nursing_faculty_pubs/2

Appendix A: Participant Consent Form

Research Study Title: Financial Crisis within Catholic Education: An Evaluation Study of Three Alternative Funding Models

Principal Investigator: Crystal Ramon Taylor

Research Institution: Concordia University

Faculty Advisor: Dr. Sally Evans

Purpose and what you will be doing:

The purpose of the study is to examine the funding models of three different forms of financial revenue in Catholic Education, assess how well each meet the goals of Catholic Identity and education, and look to find the feasibility of these particular alternative funding methods to meet any deficiencies seen in school enrollment of at risk students. The study will predominantly exist in the researcher actively engaging the analysis of a variety of document reviews as well as incorporating interviews. Doing these things should take less than one to two hours of your time.

Risks:

There are minimal risks to participating in this study. However, the researcher will protect your information. Any personal information you provide will be coded so it cannot be linked to you. Any name or identifying information you give will be kept securely via electronic encryption or locked inside a cabinet within my custody. When the researcher looks at the data, none of the data will have your name or identifying information. We will refer to your data with a code that only the principal investigator knows links to you. This way, your identifiable information will not be stored with the data. The researcher will not identify you in any publication or report. All information obtained in the interview will be electronically recorded using a pass-protected program, transcribed, and after conducting member checking deleted. Your information will be kept private at all times and then all study documents will be destroyed 3 years after we conclude this study.

Benefits:

Information you provide will help provide Catholic educational leaders an in depth overview in understanding non-traditional funding models to support Catholic education in urban areas. In addition this information can provide a framework for each model for possible implementation

Confidentiality:

This information will not be distributed to any other agency and will be kept private and confidential. All information received will be used for educational purposes only.

Right to Withdraw:

Your participation is greatly appreciated, and all questions asked will be solely focused on the funding model currently being used for educational purposes. You are free at any point to choose not to engage with or stop the study. You may skip any questions you do not wish to answer. This study is not required and there is no penalty for not participating.

Contact Information:

You will receive a copy of this consent form. If you have questions you can talk to or write the principal investigator, Crystal Taylor at email [Researcher email redacted]. If you want to talk with a participant advocate other than the investigator, you can write or call the director of our institutional review board, Dr. OraLee Branch (email obranch@cu-portland.edu or call 503-493-6390).

Your Statement of Consent:

I have read the above information. I asked questions if I had them, and my questions were answered. I volunteer my consent for this study.

Participant Name

Date

Participant Signature

Date

Investigator Name

Date



Appendix B: Interview Questions

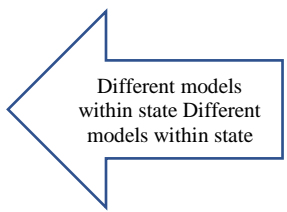
1. What is the history behind each model and why does the need for the model exist?
2. How is the model funded?
3. As it relates to model implementation, what have been some of the challenges?
4. How has the model benefited Catholic education?
5. Has conflict been observed with the funding model as it relates to schools maintaining their Christian/Catholic identity?
6. What is the ideal vision for this model, and is it a sustainable model?

Appendix C: Sample of Coding

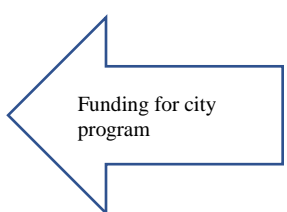
Researcher: Can you kind of explain in your own words how the voucher model works for your state?

Sharon: Sure. So, first of all, if you have to know that in the state, we have four different parental choice programs within the private sector and each one of them is funded slightly differently. So that's going to affect the answer to your question. In general, the city's namesake program is funded in large share with what we call general purpose revenue, which is just financed through state taxes, which is your income tax, sales tax, that kind of thing, along with a portion, which is diminishing over time, of local property taxes from the city. The program is the oldest one in the country actually. And so it started out being funded a little differently in various legislative changes over time, have affected that. So at the moment it's roughly about 20% of the voucher is paid through local property taxes and the rest of it is coming through the general purpose revenue from the state.

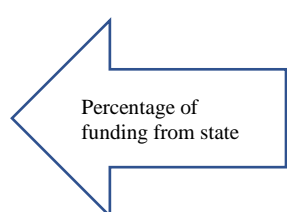
Sharon: So that's the major city program, the smaller city program and the state program, which the state namesake program is the rest of the state basically. And there's two different groups of students in those, those that were there prior to 2015 and 16 get their funding in one way versus students that joined the program later get their funding in different ways. The funding for those first students, came entirely from the general purpose revenue and since then more recently, now it's all state money that is deducted for the voucher. The districts get to count those children, the public districts that is, for state aid membership.



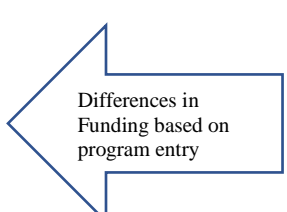
Different models within state
Different models within state



Funding for city program



Percentage of funding from state



Differences in Funding based on program entry

Appendix D: Statement of Original Work

The Concordia University Doctorate of Education Program is a collaborative community of scholar-practitioners, who seek to transform society by pursuing ethically-informed, rigorously-researched, inquiry-based projects that benefit professional, institutional, and local educational contexts. Each member of the community affirms throughout their program of study, adherence to the principles and standards outlined in the Concordia University Academic Integrity Policy. This policy states the following:

Statement of academic integrity.

As a member of the Concordia University community, I will neither engage in fraudulent or unauthorized behaviors in the presentation and completion of my work, nor will I provide unauthorized assistance to others.

Explanations:

What does “fraudulent” mean?

“Fraudulent” work is any material submitted for evaluation that is falsely or improperly presented as one’s own. This includes, but is not limited to texts, graphics and other multi-media files appropriated from any source, including another individual, that are intentionally presented as all or part of a candidate’s final work without full and complete documentation.

What is “unauthorized” assistance?

“Unauthorized assistance” refers to any support candidates solicit in the completion of their work, that has not been either explicitly specified as appropriate by the instructor, or any assistance that is understood in the class context as inappropriate. This can include, but is not limited to:

- Use of unauthorized notes or another’s work during an online test
- Use of unauthorized notes or personal assistance in an online exam setting
- Inappropriate collaboration in preparation and/or completion of a project
- Unauthorized solicitation of professional resources for the completion of the work.

Statement of Original Work (Continued)

I attest that:

1. I have read, understood, and complied with all aspects of the Concordia University- Portland Academic Integrity Policy during the development and writing of this dissertation.
2. Where information and/or materials from outside sources has been used in the production of this dissertation, all information and/or materials from outside sources has been properly referenced and all permissions required for use of the information and/or materials have been obtained, in accordance with research standards outlined in the *Publication Manual of The American Psychological Association*

Crystal Ramon Taylor

Digital Signature

Crystal Ramon Taylor

Name (Typed)

06/05/2018

Date